W21

THE GENERAL THEOLOGICAL
SEMINARY LIBRARY
CHELSEA SQUARE, NEW YORK II, N. Y.

Society for Promoting Religion
and Learning

D & T BDY. JUN 18 '58

Digitized by the Internet Archive
in 2026

https://archive.org/details/marriageaddresse0000opwa

MARRIAGE ADDRESSES

MARRIAGE ADDRESSES

AND

MARRIAGE HYMNS

BY VARIOUS AUTHORS

EDITED BY

REV. O. P. WARDELL-YERBURGH, M.A.
VICAR OF THE ABBEY CHURCH OF ST. MARY, TEWKESBURY

Τὸ μυστήριον τοῦτο μέγα ἐστίν

LONGMANS, GREEN, AND CO.
39 PATERNOSTER ROW, LONDON
NEW YORK AND BOMBAY
1900

All rights reserved

29599

DEDICATED

without permission

TO FRIENDS

LIVING IN MANY HAPPY HOMES

AND

TO MY WIFE

9 May 1900
$1.50

PREFACE

This book is an attempt to meet the rubric which provides for the delivery of a sermon declaring the duties of man and wife at the time of the Solemnization of Matrimony. The frequent use of original addresses in place of the Prayer-Book Homily leads me to believe that this collection of sermonettes will meet a real need.

At a time when there has been a feeling of unrest in the Church I feel it an especial privilege to have so many distinguished preachers, representing all schools of thought, contributing to this volume.

The hymns, several of them unpublished before, will, I hope, be found useful.

I am deeply indebted to each of the contributors for his kind and generous assistance in bringing out this volume, and to the Rev. G. F. Crowther for looking over the proofs. Any profits which may accrue to me from the sale of this volume will be given to the Queen Victoria Clergy Sustentation Fund.

O. P. WARDELL-YERBURGH.

The Abbey, Tewkesbury,
January 1900.

CONTENTS

PAGE

PREFACE vii

FOR THE EDUCATED

I. Right Hon. and Right Rev. MANDELL CREIGHTON, D.D., Bishop of London 3

II. Right Rev. J. GOTT, D.D., Bishop of Truro . . 6

III. Right Rev. E. S. TALBOT, D.D., Bishop of Rochester 9

IV. Right Rev. W. T. HARRISON, D.D., Bishop of Glasgow and Galloway 13

V. Very Rev. S. R. HOLE, D.D., Dean of Rochester . 16

VI. Very Rev. W. LEFROY, D.D., Dean of Norwich . 21

VII. Venerable WILLIAM SINCLAIR, D.D., Archdeacon of London 24

VIII. Venerable J. GEORGE SCOTT, D.D., Archdeacon of Dublin 28

IX. Rev. W. BARKER, M.A., Hon. Canon of St. Paul's . 32

X. Rev. R. DUCKWORTH, D.D., Canon and Sub-Dean of Westminster. 37

XI. Rev. E. A. EARDLEY-WILMOT, M.A., Prebendary of Bath and Wells 41

XII. Rev. G. E. JELF, M.A., Canon of Rochester . . 45

XIII. Rev. W. J. KNOX LITTLE, M.A., Canon of Worcester 50

XIV. Rev. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's 57

PAGE

XV. Rev. H. D. Rawnsley, M.A., Hon. Canon of Carlisle 63

XVI. Rev. C. J. Ridgeway, M.A., Prebendary of St. Paul's 66

XVII. Rev. J. W. Willink, M.A., Hon. Canon of Liverpool 70

XVIII. Rev. A. J. Worlledge, M.A., Canon and Chancellor of Truro 75

XIX. Rev. F. Barker, M.A., Rector of Wimborne St. Giles 81

XX. Rev. Samuel Bickersteth, M.A., Vicar of Lewisham 83

XXI. Rev. F. L. Boyd, M.A., Vicar of St. Alban's, Teddington 86

XXII. Rev. Herbert Bury, M.A., Vicar of St. Paul's, South Hampstead 91

XXIII. Rev. J. Llewelyn Davies, D.D., Vicar of Kirkby Lonsdale 94

XXIV. Rev. John H. J. Ellison, M.A., Vicar of Windsor, and Reader to the Queen 97

XXV. Rev. G. F. Forbes, M.A., Perpetual Curate of St. Cyprian's, St. Marylebone 103

XXVI. Rev. E. S. Hilliard, M.A., Vicar of St. Andrew's, West Kensington 108

XXVII. Rev. W. T. Houldsworth, M.A., Vicar of St. Andrew's, Wells Street 112

XXVIII. Rev. H. G. Bonavia Hunt, Mus.D., Vicar of St. Paul-at-Kilburn 115

XXIX. Rev. H. W. Hussey, M.A., sometime Rector of Shalston 119

XXX. Rev. A. C. Manston, B.A., Rector of St. Ninian's, Castle Douglas, N.B. 216

PAGE

XXXI. Rev. M. R. Neligan, M.A., Vicar of St. Stephen's, Westbourne Park 129

XXXII. Rev. Frederic Edward Ridgeway, D.D., Vicar of St. Peter's, Cranley Gardens . . . 133

XXXIII. Rev. F. W. Dehane Small, B.D., Vicar of Christ Church, Albany Street 136

XXXIV. Rev. H. Russell Wakefield, Rector of St. Mary's, Bryanston Square 141

XXXV. Rev. W. Allen Whitworth, M.A., Vicar of All Saints, Margaret Street 148

SIMPLER ADDRESSES

I. Rev. F. Barker, M.A., Rector of Wimborne St. Giles 155

II. Rev. L. H. Bradford, M.A., Rector of Hunton . 157

III. Rev. T. M. Bulkeley-Owen, B.A., sometime Vicar of Welsh-Hampton 160

IV. Rev. M. M. Cassidy, M.A., Christ Church, St. Marylebone 163

V. Rev. E. S. Hilliard, M.A., Vicar of St. Andrew's, West Kensington 166

VI. Rev. Spencer J. Jones, M.A., Rector of Batsford with Moreton-in-the-Marsh 170

VII. Rev. John H. Lonsdale, M.A., Rector of Shroton with Farringdon 176

VIII. Rev. W. Loveband, M.A., Vicar of Ifield with St. Peter, West Green 180

IX. Rev. and Hon. Gilbert H. F. Vane, M.A., Rector of Wem 183

MARRIAGE HYMNS

PAGE

I. Right Rev. E. H. Bickersteth, D.D., Bishop of Exeter 189

II. Right Rev. E. H. Bickersteth, D.D., Bishop of Exeter 191

III. Rev. H. D. Rawnsley, M.A., Hon. Canon of Carlisle 193

IV. Rev. H. D. Rawnsley, M.A., Hon. Canon of Carlisle 194

V. Anon.—Verse 2. Rev. Godfrey Thring, B.A., Prebendary of Bath and Wells 196

VI. Rev. I. Gregory Smith, LL.D., Hon. Canon of Worcester 198

VII. Rev. W. St. Hill Bourne, Vicar of St. Luke's, Uxbridge Road 199

VIII. Rev. W. J. Ferrar, M.A., Vicar of St. Philip's, Bethnal Green 201

IX. Rev. S. H. W. Hughes-Games, M.A., Vicar of Dodington 202

X. Rev. John Huntley Skrine, M.A., Warden of Trinity College, Glenalmond 205

XI. Rev. S. J. Stone, M.A., Rector of All Hallows-on-the-Wall 207

XII. Amy, Lady Baker, Ranston, Dorsetshire . . 209

XIII. Rev. James Baden Powell, M.A., Precentor of St. Paul's, Knightsbridge 211

SUGGESTIONS FOR A CHORAL WEDDING

Rev. James Baden Powell, M.A., Precentor of St. Paul's, Knightsbridge 213

FOR THE EDUCATED

MARRIAGE ADDRESSES

I

By the Rt. Hon. and Rt. Rev. MANDELL CREIGHTON, D.D.,
Bishop of London

You go forth from this church with the blessing of God upon you to face together the problems and to share the joys of a common life. You do so with the deep sense of the meaning and the possibilities of that common life—of the immeasurable difference between two lives which flow in separate streams and of two lives which combine to form one current.

It is human love which is the great teacher of the mystery of personality. It shows us that there is something in ourself beyond the sum of our qualities, our capacities, and our activities—something which binds all these together and gives them a connected meaning. You have learnt that this self grows larger by being merged in that of another. It does not grow by observation from without, but by a revelation from within. This revelation can best be gained by perfect intimacy with another. It needs the guarantee of inseparable companionship in all things. Its success depends upon

the completeness of mutual intercourse. This intercourse, this companionship, must grow with your growth and become the centre of your soul's progress. For this purpose fancy must be turned into something which may endure, and the gossamer threads of sentiment must be woven into the homespun stuff of daily life. This process is only possible if, from the very beginning, you fully recognise its necessity and its importance. Constant intimacy demands perpetual self-discipline for the purpose of self-surrender. Only so does one soul grow nearer to another, because each feels that it is helped by the other to grow into an ever-widening world.

It is in this way that human life is brought nearer to God, and to the recognition of His eternal purpose.

The application of the bond between the husband and his wife to the union between Christ and His Church is no mere figure of speech. The Apostle is not only using the closest union known on earth to explain what is difficult to put in language; he is expressing a literal truth. It is only through some personal relation, of whatever kind it may be, that our life grows larger and our character stronger. And all these relations only reach their full meaning when they carry us on to personal trust in a personal God.

Love is but the highest form of the revelation of truth, and all truth is love. This is a mystery if you choose to call it so; but it is the open secret of life. This is the one thought that I would leave with you

to-day—the exalting, refining, inspiring power of the revelation made by another soul, which you are privileged to see close at hand, revealing high purposes in small details.

You go forth to-day near, very near to one another, because love has shown you so much that is wonderful. May that wonder never fade away! But may your common life reveal to you more and more the beauty of that universal life which is embodied in the Person of the Lord.

II

By the Right Rev. J. GOTT, D.D.,
Bishop of Truro[1]

ὡς συγκληρονόμοι χάριτος ζωῆς.—1 St. Pet. iii. 7.

"Heirs together of the grace of life."—*Lesson of the Solemnization of Matrimony.*

Have you considered the name of this service in which we are standing before God to-day—"The Solemnization of Matrimony"—the most solemn of all social things, and of all homely things, and of all joys: the act that solemnizes the love that brought you here, and the oneness that our Lord gives you here, even He Who "maketh men to be of one mind in an house," and sanctifies as well as joins you together in holy wedlock?

And, if this be true of every marriage, it may be sevenfold true of a priestly wedding, for we clergy have a certain solemnity of our own, an ordained holiness, a spiritual vocation, and a life daily spent in reverent thoughts and deeds. And it is written, "To him that hath, shall more be given."

This was surely in the heart of Mother Church, when she wrote for us these last words of the Solemni-

[1] This address is intended for use at the marriage of a priest.

zation of Matrimony—bidding us "hear what St. Peter, the Apostle of Christ, who was himself a married man, saith." And you notice that, if there is any distinction between his counsels of marriage and St. Paul's, it lies in a lovingness and sympathy and pathos which his own wedded life had inspired into him; for there is no use of home or homelessness that does not shape our ministry and colour our inspirations.

And our own Mother Church of England, best beloved of God and man, has inherited from the days of St. Peter and St. Paul a gift of choice and freedom in the home life of our clergy, a freedom which is unknown in other churches.

While the Greek Church commands all her parish priests to be married, as St. Peter; and the Roman Church commands all to be celibate, as St. Paul; our own branch commits it to each man's own freedom, to do that which he prays and believes will best please his Lord, and make himself and his work most acceptable to God. The first of our order, whom our Chief Bishop Himself ordained, reveals to us that marriage is a vocation, and celibacy is a vocation. Each of these callings has trained and used a leading Apostle. Each has its own service to give to God and man, its own responsibility, its own blessing, and its gift, increasing by use, to lay at the feet of our Lord for ever at last.

You, my brother and sister, He has chosen to help each other, "as heirs together of the grace of

life"; and surely, while you daily talk together of heavenly things, He will never fail to draw near, and as He interprets to you the things concerning Himself, your hearts will burn within you. As the touch of flint and steel emits a light that neither has in itself, so the touch of your mutual life will shine as the light of God through all your parish.

To you, my brother, a new and holier gift of loving is sent to-day, a new joy and its power of making others happy, a larger self in which you shall enfold every sorrow, and care, and hope of your parishioners, a new likeness of Christ, the Bridegroom of His Church.

And to you, my sister, is surely given to-day a new meaning and use of life, a share in the holy things, a partnership with your Lord as He still bears on His own heart and shoulder the burdens of others and the names of His own.

And to the world is given a new home, the consecrated home of some village or town where the homeless will find kindness, and every hope and every fear of your parish will find rest in your hearts; till the love of God is understood and received through your own mutual and pastoral love.

III

By the Right Rev. E. S. TALBOT, D.D.,
Bishop of Rochester

We have blessed you; we have joined that holy bond which cannot be loosed; this congregation has prayed for you; and we are confident, by God's mercy, that this blessing and those prayers will not be unfulfilled.

And now we are bidden pause a moment before we go, and try with thankful and wondering hearts to realise something of what we have done.

Yes, with thankful and wondering hearts indeed! For most wonderful and past all praise is that Loving Wisdom of God, which, out of the natural union of man and woman, out of that which men make so lightly, and treat so unworthily, creates the high and holy mystery of a Christian marriage.

What is it which He works to-day, and in which He allows you to be fellow-workers with Him? What is it which, in spite of all life's troubles and uncertainties, justifies to us Christians the joy of our weddings?

Is it not this, that here, and here almost alone in the ordinary course of human life, there is taught us in

joy what has so often to be learnt through pain, there is taught to sight what is usually to be grasped by faith, viz. this universal secret of truth, that through giving comes the true getting, through losing the true finding? "It is more blessed to give than to receive." And only through perfect giving can a perfect receiving come. That law of sacrifice, round the name of which cluster so many associations of thought and pain, is revealed to you to-day in joy. The joy which you have so desired, and which now fills your hearts to brimming, how have you reached it? By the promise now made before us all, each to the other, of a perfect surrender of self, all that you have, and all that you are; all and for all time, so long as you both shall live: perfect surrender: through it happiness, which also has a quality of perfectness: and the link between them, the key which explains how they can go together, love. Love makes the surrender willing, and through the perfect loss receives the perfect gain. The law of sacrifice is the secret of all true renewal of human life; and the true nature of sacrifice, rooted in love, issuing in joy, is flashed upon you through your wedded happiness to-day, and will, please God, come home to you continually more as that happiness deepens and settles itself. Yes, let us say out the truth. It is the lesson of the great sorrow taught to you in joy. It is the lesson of the cross.

As at your Baptism, hope made it joyful, in spite of fears, to sign you with the cross; so now love

makes it possible again, as it were, to sign you joyfully with the blessing of the cross.

And as you realise this, which is indeed true, that He allows you to find in joy that very truth of the sovereignty of sacrifice which He took upon Himself in its other guise of bitterest sorrow, you will feel more and more the wonderful tenderness of the discipline of marriage, and more gladly welcome it. You will not shrink from finding that the mark of the cross is in some sort set upon the blessing which you have received. The gentle force with which the love of marriage undoes the fast-clinging fibres of selfishness; the constant demand for slight surrenders of personal preference, where two lives have to be lived in one; the submission of self-love to the constant criticism, not less real because gentle and often tacit, of one to whom self is laid bare in as complete absence of disguise as is possible between two human beings; through these, and things like these, you will have the deepening happy experience of the power of love to turn self-surrender from pain to joy.

Thus, deepening love, and, therefore, deepening joy, will school you more and more into the law of sacrifice. And to that law once learnt you will not fear to trust yourselves more and more; you will not think to circumscribe its range by any limits that you can set; you will "stretch forth your hands" and let it "carry you"[1] whither He will. What you have learnt by

[1] St. John xxi. 18.

sight you will be ready to follow in faith. There is no reason why the law of sacrifice should not be so learnt in the happiness of marriage that we may be able to hold fast to it in the future, if we should be required to prove our faithfulness to it through grief and pain. Quite naturally the law of nature, "A man shall leave father and mother and shall cleave to his wife," is followed by the law of grace, which demands the readiness to hold wife as well as all other dearest things at the disposal of the King.[1]

Forgive me, dear people, if I seem to darken, even for one moment, the joy of your wedding day with a thought of the sadder possibilities of God's future providence. But indeed you do not realise the deepest happiness of your joy to-day, if you do not see that it has its spring in a truth, which, truly understood and firmly gripped, will stand good for every change and chance of a world whose every even darkest event is to the God-strengthened faith of the children of God an opportunity for the loving surrender of self to love.

[1] St. Matt. xix. 29.

IV

By the Right Rev. W. T. HARRISON, D.D.,
Bishop of Glasgow and Galloway

Before bringing the service to a close let me speak to you a few words about the duty of a husband towards his wife, and of a wife towards her husband.

You are about to go forth to found a new home; and I need scarcely remind you that the happiness of a country depends not so much upon its fleets, or armies, or commerce, as it does upon the character of its homes: every Christian home is a national safeguard: every careless home is a danger and reproach.

No less certain is it that the happiness of a family depends on the character of the home. It is not so very difficult to bear the disappointments that we meet with in the outside world, if we know that we shall always find peace and love at home.

It is an ennobling thing for a man to have his own home; it saves him from selfishness when he has others to care for beside himself: he feels it an honourable ambition to strive to make a happy home. As our great Scottish poet has told us,

> "To make a happy fireside clime
> To weans and wife,
> That's the true pathos and sublime
> Of human life."

And no less ennobling is it for a woman to have a home of her own. She then feels that there is one spot on earth which it is her duty to make the brightest spot in all the world for those who dwell in it: the spot of which they truly say "there's no place like home." It ought to be her constant ambition to cause that the home over which she is called to preside shall not merely be beautiful externally, and well ordered, but also that it shall be a place where no unkind word is ever spoken, where no unkind thought is entertained, free from every shadow of impurity, a little landlocked bay, as it were, on a rocky coast, where the sailor, escaping the storms of the ocean, can anchor his boat and be safe.

And now what rules shall we lay down for the creation of such a home?

1. First, it must be a home that shadows forth on earth something of the love of heaven. St. Paul teaches us to see in a man and his wife a representation of Christ and His Church. "Husbands," he says, "love your wives," with the same self-sacrificing, enduring love with which Christ loves us; and he bids wives honour their husbands with the same willing trustfulness with which the Church stays herself upon Christ.

2. Next, let us never forget that it is "God that maketh men to be of one mind in an house," and that the happiness of a home can be secured by common prayer.

Up till now you have prayed, morning and night, by

yourselves. Now I ask you, in addition to your private devotions, to have common family prayer. God's blessing plainly rests on those homes where husband and wife, and master and servant, and parent and child, as one united household, daily draw near, in common prayer, to God.

It only remains for me now to ask you to kneel while I pronounce a final blessing. I am quite sure that all who are present will join me in the prayer that God may grant you the truest happiness in your new life, and in your new home.

V

By the Very Rev. S. R. HOLE, D.D.,
Dean of Rochester

In no place, outside of the Church, can we find such true happiness as in "that haunt of ancient peace, an English home." We are reminded there of the rest and felicity which were in Eden, which are in Paradise, and will be for ever in Heaven.

And so that sweetest of our ballads, "Home, sweet Home," which so oft makes the fountains of the heart o'erflow, has a divine chord in its music,

> "As of an instrument, too far off for the tune,
> And yet 'tis fine to listen."

God designs this happiness for all alike, for the lord of the forest and the lake, as for the hewer of wood and drawer of water. When the king withdraws from his court, or the statesman from his parliament, the judge from the bench, soldiers from campaign, the surgeon from the hospital, the merchant from dusky lane and wrangling mart, or when the weary ploughman plods his homeward way—it waits for him.

On one condition God's sunshine must be upon that home. He must be there, Who saw that it was not

good for man to be alone, and in the time of man's innocency gave him a help meet for him, for "marriage came before sin, and has been ever its most effectual antidote."[1] He must be there, Who adorned and beautified with His presence, and first miracle that He wrought, this Holy estate of Matrimony, and God the Holy Ghost must be there, with His attendant angels, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Not until Christ has said, "Peace be to this house," can the dweller know the full happiness of home.

> "Till Thou art there, e'en wedded love
> Dare not believe its joy."[2]

> "No palace lifting to eternal summer
> Its marble walls amid its glossy bowers
> Of sweetest roses musical with birds,"[3]

not all the splendour and the luxury which wealth can buy, can secure it. "Except the Lord build the house, their labour is but lost that build it." The great gilded mirror may reflect the sad haggard face; "better the dinner of herbs, where love is, than the stalled ox and hatred therewith."

Natural affection, strong as it so often is, fails to attain this joy and peace. It is not sufficient to restrain the selfishness, the murmurings, the envyings, the jealousies, the contentions and disobedience, which make discord in so many homes; and it is only by

[1] Jeremy Taylor. [2] Keble. [3] Lord Lytton.

learning the mind that was in Christ that we can "put away from us all bitterness, and clamour, and evil speaking, forbearing one another and forgiving one another, even as God for Christ's sake has forgiven us."

In vain men seek that happiness, which God has placed at their feet, wandering in deserts where there is no way, athirst in a bare and dry land where no water is. Philosophy says, I cannot learn it, and money says, I cannot buy it, and beauty says, I cannot charm it, and ambition says, I cannot overtake it; and God says, Acquaint now thyself with Me and be at peace, and he who accepts that merciful invitation, finds at last that which this world can never give.

Why do we see so many unhappy marriages, so much wicked rebellion against the divine decree, "Those whom God hath joined together, let not man put asunder"? Because they are too often made impetuously, from passionate admiration, for social position, increase of income, even from pique and disappointment, without consideration of character, temper, education, or religion. Because marriage is regarded by some as a civil contract, and not as a divine ordinance. Because the solemn service of the Church is too often regarded as a mere form—the words fly up, the thoughts remain below—nay, we have that service mutilated at the suggestion of those who have not the love which thinketh no evil, who cannot understand that to the pure all things are pure, and by those who, ignoring

the vows of obedience to the Church, make their timid concessions to the world.

But when this union is the union of those who love one another with a pure heart fervently, and when this holy estate is not entered upon nor taken in hand unadvisedly, lightly, or wantonly, but reverently, discreetly, faithfully, prayerfully, and in the fear of God, there shall be brought to pass the saying that is written, "The voice of joy and health is in the dwellings of the righteous."

> "Sweet is the smile of love, the mutual look,
> When hearts are of each other sure;
> Sweet are the joys that crowd the household nook,
> The home of all affections pure."[1]

And their spiritual sympathies shall not only bring peace and prosperity, and days of strength and glory to that home, temperance in prosperity, and resignation in adversity, thankfulness always; "It is the Lord, let Him do what seemeth Him good;" they shall not only make it a house of prayer and a place of worship, and hallow it with pure affection and thoughtful tender considerations; a place of glad obedience, for the Master shall say to the servant, as Boaz of old, "The Lord be with you," and the servant shall answer, "The Lord bless thee"; and Philemon shall look upon Onesimus not now as a servant but as a brother beloved; but beyond this happiness the home of the Christian shall be, in proportion to his means, a blessing to others

[1] Keble.

also, a blessing to the poor, "an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Even as our dear Lord at Cana condoled with the indigence of those who gave the marriage feast, and turned the water into wine, so shall His disciples, out of their love of Him and from Him, give to them which have not, and turn the water of affliction into the wine which gladdens man's heart.

And happiest of all should the bridegroom be,[1] who endued with power from on high, the grace of Holy Orders, by the imposition of hands, and having received the Holy Ghost for the office of a priest in the Church of God, shall go forth to fulfil his high calling in Christ Jesus to the work of the ministry, to the edifying of the saints, with one who will not only brighten his home, but will be an help meet for him in the vocation to which he is called. There are homes and places where a woman's experience, a woman's heart and hand, can best do Christ's work in the world.

And even as the divine Master sent forth His apostles two and two, they shall go forth for the mutual society, help, and comfort that the one shall have of the other both in prosperity and adversity, with a new happiness and a new power, with a higher ambition and a brighter hope; "and I will give them one heart and one spirit," saith the Lord, "and I will rejoice over them to do them good."

[1] Appropriate at the marriage of a clergyman.

VI

By the Very Rev. W. LEFROY, D.D.,
Dean of Norwich

"There was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and His disciples to the marriage."—St. John ii. 1, 2.

According to the laws of the Church of England, by which you two happy people are now admitted in the sight of God and His holy Church into the honourable, happy, and responsible position of man and wife, there is an option allowed to the officiating clergyman of preaching what is called in the rubric a sermon, or reading the exhortation following. I have invariably adopted the former course, and see no constraining reason for departing from it this morning.

The simple thought I desire to accentuate is supplied by the passage of Scripture I have just read. It appears that our blessed Lord was invited to a marriage feast, which took place in an obscure village in the north of Palestine. And if you study the New Testament you will find that He was ever ready to accept invitations of a social kind. Amongst the arrangements made by those responsible for the cere-

mony at Cana was this, that Jesus was called and His disciples to the marriage. In a word, Christ was invited as a guest to this marriage. It appears from the narrative that, since the mother of Jesus was there, and no mention made of Joseph, it is highly probable that by this time the blessed mother of the Lord had tasted of the bitterness of widowhood.

But the sacred family there assembled consisted of the human mother, the divine Son, and the selected disciples; the most blessed circle of guests that ever assembled at a marriage ceremony. The lesson thus read to you, young happy people, is neither difficult of study nor of realisation. Invite the Lord Jesus Christ to journey with you from this day on to the latest stage in life's high-road. Let no day begin without prayer. Let no day conclude without praise. Begin, continue, and cultivate the holy and happy practice of family worship. I am quite certain that such a practice will bring blessing to you, glory to God, and sweetness, contentment, and felicity to your new home so soon to be formed in the heart of old England.

It is too soon to speak to you of trouble. You are now on the sunny side of life's highway. Yet man is born to trouble, and it seems sad and mysterious that that which brings him the highest joy may also bring him his keenest sorrow. We must live in the expectation of this. We cannot elude it. But we may be prepared to meet and overcome it. Association with Christ, amidst the dear delights of fresh domestic life

will be a solatium for every sorrow and a sweetener of every joy.

This is, no doubt, the happiest day of your lives so far. May God intensify and continue it! But should it be my lot to meet you in twenty years to come, and should you be led by the most sacred of all spiritual influences to realise the advice the Church authorises me to give, then be assured of this, that such will be the blessing accruing to you from association with Christ in your married life, that every day in the future will be a further and fresh revelation of domestic bliss, and as the years roll on you will realise what the governor of the feast meant when, unconsciously comparing the nature and results of the two banquets spread before the sons of men, he said of Christ's high feast, "Thou hast kept the good wine until now." But this blissful conviction depends upon asking Jesus to your marriage.

VII

By the Venerable WILLIAM SINCLAIR, D.D.,
Archdeacon of London

That two human beings should have the courage to promise all that you two have this morning undertaken to each other would, indeed, be wonderful, did we not know the power of the grace of God. Human nature is so feeble, our wills are so inconstant, our tempers naturally so infirm and uncertain, the troubles and anxieties of life so sure, clouds of sickness and distress so possible, mere earthly affections in themselves so fleeting, that to minds not renewed by the Spirit of God the merging of two lives into one, for better for worse, till death come to sever the link, must seem in its opening a mere chance, and in its development an unwelcome bondage. With Christian people it is different. Most entirely different is it with you. You know what it is to have that precious and unfailing bond of sympathy of those who love the Lord Jesus Christ in sincerity. Our divine Master, and all that is meant by His illimitable Name, may, indeed, be loved in sincerity by heathen who have never heard of His Incarnation, because that Name is synonymous with all that is lovely and wise and good and true and of fair report, all that can stir a human pulse to virtue; but

from a child you have known Him face to face, in all His nearness and grace and truth. Your lives, your tastes, and your principles have been formed on the divine will which He came to reveal: hitherto He hath helped you. To those who have the fear of God there can be no difference of ideal, no diverging inclinations, no separation of hopes and interests. You have been taught by His Spirit not to care merely for the deceptions and emptiness of the world, but for that which is lasting and true behind the veil. You have learnt, by God's grace surrounding you, and filling all your aspirations, what it is to be not merely citizens of an earthly country, but of the city of God. You have one faith, one hope, one Lord. You know what He has been to you in the past, you do not know all that He will be to you in the future, but you know that He is the same yesterday, to-day, and for ever; and that at no moment of your lives will He be absent from you, so long as you put your trust in Him.

"Till death us part,
So speaks the heart,
When each to each repeats the words of doom.
Thro' blessing and thro' curse,
For better and for worse,
We will be one till that dread hour shall come.

Life with its myriad grasp,
Our yearning souls shall clasp,
By ceaseless love, and still expectant wonder;
In bonds that shall endure,
Indissolubly sure,
Till God in death shall part our paths asunder."[1]

[1] Dean Stanley.

Founded on the impregnable base of the love of God, such a union of spirit, of which the mere union of body is but the type and pledge, is, indeed, full of triumphant hope and comfort that cannot be measured. You are now able to share every thought of your lives each with each. You will learn from each other new views of the height and depth of God's mercy and goodness, and of the length and breadth of the love of God. You will have a loving and friendly critic of each other's conduct ever at hand to advise and comment. You will have no further excuse for the chill and depressing and enervating monotony of loneliness. You have a congenial and sympathetic mind ever at hand, by intercourse with which fresh sparks of thought may day by day be struck. You may expect a consoler in all troubles, disappointments, worries, and vexations. You should find an ear ever ready to listen, which will never accuse the speaker of egotism. You may be encouraged and buoyed up in all your undertakings by seeing yourself reflected at your very best in loving eyes that yet are aware of all your weaknesses. You are called to the privilege of bringing into the world, it may be, immortal heirs of salvation, and of lavishing on them a wise, discriminating, and unselfish love, which will only make them serve to the greater glory of God, and to the more abundant praise of His holy Name. You will have ready (for one must depart hence before the other) the beloved and tender and familiar hand to smooth the pillow of death and clasp the cold fingers. All

this is, indeed, a blessed lot, which is only assured to God's children, but which to God's children is sealed with the certainty of His divine promise. To such as these death itself is no real severance; it is only like going for a time into separate rooms of God's great house, and waiting there each for other.

"'Till death rejoin,'
Oh voice yet more divine,
Which to the broken heart breathes hope sublime;
Thro' lonely hours,
And broken powers,
We still are one, despite of chance and time.

Death with his healing hand
Shall once more knit the band
That waits but that one link that none can sever.
Till, thro' the only good,
Loved, felt, and understood,
Our life in God shall make us one for ever."[1]

May God be with you in all your joys and sorrows! Day by day may you learn more of His infinite wisdom and love through all the countless varieties of incident and circumstance that will come to you! As Christians, we do not ask for riches, or honour, or long life, or any other worldly advantage, but we do ask that nothing, neither too great prosperity, nor over-much sorrow, nor the cares of this life, nor mistakes, nor disappointments, may be able to separate us from the fellowship of the Father and the Son, from the love of God which is in Christ Jesus our Lord, from the peace of God which passeth all understanding.

[1] Dean Stanley.

VIII

By the Venerable J. GEORGE SCOTT, D.D.,
Archdeacon of Dublin

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."—St. John iii. 29.

It was wonderful insight of the Baptist to discern in his cousin, the Prophet of Nazareth, a Head to the Church of God so intimate, so sufficient, so wholly one with her in right thoughts, aspirations, and privileges, as to fulfil all that God expects of man and wife.

It was no new idea to Jews that Israel required, and would receive from God, the gift of an help meet who would comfort her in trouble, sustain her weakness, instruct her ignorance, supply her wants, and by His union with her raise her out of unfruitful degradation, and make her partner with Him in all the fulness of God.

The original promise of God assured mankind of a final participation in the full blessing of the Creator, and accomplishment of man's high calling to rule God's world after God's likeness. But plainer indications were found in the Jewish Scriptures of a

promised espousal, an idea not strictly consistent with the relation of the Church of God to the Father of Spirits. The thoughts suggested by a betrothal fitted better to the hope of an anointed Deliverer, who would be the servant and yet the fellow of the Most High, a Son of Man in whom God would redeem His people for Himself, and form them to show forth His praise, and place salvation in Zion for Israel His glory, and clothe Israel with beautiful garments as a bride, and give her Maker to her as her husband, and make her fruitful in a holy seed, and give to her fostering care the children of the Gentiles, and make the Redeemer of all to rejoice in the Lord, when, after giving His life as a sacrifice for sin, He would clothe Himself with garments of salvation, and cover Himself and His ransomed people with the robe of righteousness. After that Israel would be called by a new name that the Lord would name; no longer called "forsaken," but called "My delight is in her," and "Beulah," or "married," as the bride brought into God's home.[1]

So the 45th Psalm, using the likeness of some royal wedding, rises quite out of the sphere of earthly pomp and glory, and describes the Bridegroom as fairer than the children of men; endued with eternal life, anointed above his fellows; words which correspond to the Anointed of the 2nd Psalm, who is the Son in whose love men escape the wrath of divine judgment, and find blessing ready for all who trust in Him.

[1] Isa. lxi. 10 to lxii. 4.

So strongly did this conception take root in Jewish teaching that they counted among their most sacred books the "Song of Songs," which is the quintessence of the poetry of self-forgetting affection; and they justified their reverence for the book by the mystical reference which they saw therein to the love of the coming Messiah, who would make Israel to be her Beloved's, and give Himself as her Beloved to be her own.

The Baptist foresaw the fulfilment of this ideal wedding in Him Whom he had called the Lamb of God, taking away the sin of the world. The Saviour did not refuse, but accepted and impressed this title of the Bridegroom, by the parables of the ten virgins, and of the marriage of the king's son. And the Apocalypse crowns the series of the visions of the heavenly life by the revelation of the Bride, the Lamb's wife, who is the Holy City the New Jerusalem, to which all nations shall contribute the treasures of their full development, whence sin shall be banished, where love will reign, where all will work in unison, and find rest in their work, and joy in their rest in the presence of the glory of God, and in the Light of the Lamb.

If such be the ideal of true marriage, then how high should be the hope, the joy, and the responsibility of all the friends who escort Christian man and maid in their start upon that fellowship in life and work, and mutual self-sacrifice, which God ordained marriage to be. Marriage is the safeguard for a holy seed, the germ of social and national health and vigour; it

is a picture of that life of continual sacrifice, in which Christ in and for us, and we in and for Christ, should be perfectly absorbed in seeking the Father's glory, and accomplishing the Father's will.

With what full and hopeful prayers should the friends of the Christian bridegroom rejoice to hear his voice in his resolute "I will," and seek for him an ever-growing fulfilment of that holy troth. How tenderly should they wait for the bride's assurance, and sustain her trembling joy, with earnest petition that she may be the light of the bridegroom's home, the strengthener of his weakness, the spur of his hopes, the nurse of his pains and sorrows, and the partner of his prayers.

And chiefly should our festal joy be fulfilled, as we recognise in the marriage rite the divinely-given token or mystery of the true purpose of the creation of mankind, that we shall be one in Christ, and He in us, in life, in holiness, in righteousness, in peace, in fruitfulness of service, in fulfilment of perfect good, we in Christ, and He in us, as the Father and the Son are one.

IX

By the Rev. W. BARKER, M.A.,
Hon. Canon of St. Paul's

It always seems fitting that a few words should be addressed to those who have, in the presence of God, made the most solemn and most momentous vow of their lives. Often, at the time of marriage, the great seriousness and sanctity of the nuptial pledge—right hand clasped in right hand—of "having and holding from that day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish till death"—is not realised.

Marriage is the human consummation and the divine ideal of the joy of two lives. Before sin entered into our world, in the primal innocence, God instituted marriage, and Christ adorned and beautified with His presence a marriage festival at the very opening of His ministry and first miracle that He wrought, and it is spoken of to us Christians as "signifying the mystical union that is betwixt Christ and His Church."

Marriage is one of those sacred bonds which can never be severed. "Those whom God hath joined

together, let no man put asunder." Two souls are made one—they are no longer twain, but one flesh; it is at once a great mystery and a great truth.

To a woman her marriage is the fulfilment and completion of her destiny. Answering to the deepest and purest impulses of her nature, she enters upon a state of new blessedness, different in kind and different in degree from all other states of human blessedness. There open up before her fresh hopes and fresh joys. Strength and unity enter into her life by taking the man she loves to her heart as her "wedded husband." If such high and blessed joys belong to her as wife, how great are the responsibilities, how vast the possibilities, how real the duties.

To the true wife comes first that love which sustains her and comforts her in sorrow and in joy, and makes her obedience and service the most perfect freedom.

The true secret of her happiness is hid in the loyal desire to identify her interests, her hopes, and her ambitions with those of her husband. Immediately a wife seeks an independent and separate life the sacred idea of marriage is weakened, if not destroyed. The united strength of the two natures, the womanly and the manly, making up the whole conception of humanity—for neither is without the other in the Lord—is equal to meet the severest trials and the bitterest battle of life. To you then, madam, on this your bright and happy bridal day—long anticipated, long desired — we speak with emotion and

tenderness. Be loving, be gentle, be true: let "the ornament of a meek and quiet spirit, which is in the sight of God of great price," adorn your neck like a necklace of costly and precious jewels; and then, while all who love you pray for your blessing and happiness, they know that the answer comes while they pray, and that the sunlight of God's ever-gracious love will shine upon your heart like the pure sweet light of morning upon the face of ocean, making it sparkle and rejoice in all the glory of its strength and beauty.

And to the man what "an honourable estate" is marriage, and what an appeal it makes to his heart and to his chivalry, to his manhood and to his unselfishness. To him is entrusted upon his marriage the care, the guardianship, and the happiness of a woman's life, which, in love, has been surrounded and blended with his own. It is for him to draw from the deep water of that woman's love all that is pure and sweet and good. It is for him so to live and die that she may always honour him and obey him, because she honours and loves. To be united in marriage to a good and loving woman is to be united, in God, to all that makes a man strong and brave and happy. It is the beginning of a new life, a new home, with all that is associated with that blessed word, and the building up of ever new and ever fresh interests. In anxiety there is sympathy, in trouble there is consolation, in success there is joy,

and that for which the married state was ordained is fulfilled, and under a common roof and round a common hearth there is "mutual society, help, and comfort," which the one will have of the other.

And to you, sir, we may believe that all such blessings will come, if, indeed, the high duties of your new state are realised. To you has been entrusted one who has been long loved by those who have given her to your care. May you always love and cherish her! Keep her in sickness and in health. Remember always that for the man, as well as for the woman, the married life is in its highest sense self-sacrificial. Learn to be patient, forbearing, and chivalrous, giving honour to the woman as to the weaker vessel. Unselfishness and true manliness win from the woman more and more, as the stream of life broadens and deepens, that deeper affection and trust which are the true glory of the woman as they are the strength of the man. If a meek and quiet spirit is like a necklace of pearls around a woman's neck, so courage and patience, unselfishness and love, are like a crown of glory round about a man's brow. May God bless you and make you prosper! May all due success wait upon your struggles and attend your nobler ambitions! And if you each give your heart to God, you will find in Him a still deeper and more spiritual union, which death itself cannot sunder, but only make more close in the mystical union between Christ and the soul.

May God bless you both; may He preserve and keep you; may He "mercifully with His favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting! Amen."

X

By the Rev. R. DUCKWORTH, D.D.,
Canon and Sub-Dean of Westminster

Before the solemn service in which we have engaged comes to an end, let me ask you to give me your attention for a very few minutes, while I try to impress upon you the responsibilities of that new life on which you are entering to-day. You have plighted your troth either to other, and in God's sight, and in dependence upon His blessing, have sealed the most sacred contract which can bind two human beings together. You have been pronounced by the Church to be "man and wife." You have heard man forbidden to put asunder what God Himself has joined. You have faced and rehearsed in His presence all the possible contents of that future which lies before you, all the conceivable changes and chances which can chequer mortal lives, and have pledged to each other unwavering fidelity through them all. It is, I cannot doubt, the deep desire of both your hearts to be true to those far-reaching vows to which we have listened. But if it is, believe me, it is for you to complete these mutual pledges by another, without which they are incomplete indeed.

Need I say that it is the vow implied in every Christian marriage, the dedication of your union to Him Whom you have invoked to bless it? Resolve that the life which has begun in Him, in His house, and with His benediction, shall be continued and ended in Him. Give over from this hour into His Almighty keeping every new interest. Refer all that concerns you to His will. Accept every joy as His gift: carry every care and sorrow to His throne of grace. Only thus can your union be blest in the highest sense. Only thus can the love which has drawn you to each other become that which we have prayed that it may be, "holy love," love, *i.e.*, consecrated and raised to its highest power by religious principle. Be sure that the only guarantee for the purity and the permanence of the happiness which friends are wishing you to-day lies in steadfast devotion to the will of that Heavenly Father, Who loves you both better than you can love each other.

> "Thrice blest whose lives are faithful prayers,
> Whose loves in higher love endure;
> What souls possess themselves so pure?
> Or is their happiness like theirs?"[1]

The Bible tells you of the momentous change which Christian marriage makes in the position of those who enter upon it. They are called "heirs together of the grace of life." They must have much else in common. They must share many new hopes and fears and joys.

[1] Tennyson, *In Memoriam*.

But this is the chief change, this interweaving of spiritual interests, this partnership in cares beyond those of the earthly home, this joint pursuit of the things which reach beyond time into eternity. It is indeed a great and responsible power which is entrusted to you to-day, a power which you may fatally abuse, or, God helping you, may use wisely and faithfully for the highest and happiest ends. And no service you can render to each other can compare with that which you offer when you help each other to keep in view the one thing which makes life worth living. But it will require constant and earnest effort to do this. You will have to do it in the face of besetting temptation to think little of the religious responsibilities which rest upon you. You will have to play your part in careless days, and perhaps in the society of many who are strangers to religious motive. I pray that God may help you to keep ever before your eyes the lofty ideal erected before you to-day, and deepen in your hearts the conviction that the wedded life from which He is practically shut out, however outwardly bright and prosperous, is a life unworthy of you. May He help you to believe that no loss which man and wife can incur is so grievous as that which they suffer when His first claim is ignored, and the whole heart is given to a world whose fashion passeth away! Then work religious principle into the very texture of your daily lives. Use all the means God offers you of keeping close to Him and learning His will. Be diligent in private prayer. Be often in

His house of prayer, and seek frequent renewal of His blessing in Holy Communion. So your union will be not only blest to yourselves, but will become, what every Christian union ought to be, a source of blessing to others; and you, joined together "in holy love unto your lives' end," will "so pass through things temporal, that you finally lose not the things eternal."

XI

By the Rev. E. A. EARDLEY-WILMOT, M.A.,
Prebendary of Bath and Wells

Dear brethren, before you leave this house of God where these two persons have, in the presence of God and of this congregation, pledged their troth either to other, and from whence they will go forth to all the joys and cares of an untried life, let me exhort you to give heed while in a few words, following the wise direction of our Church, I declare to you something of "the duties of man and wife."

First, I would address you who have just sealed vows most sacred and tender, and would ask you to let your minds go back for a moment to the solemn words which you spoke before you plighted your troth.

You said, in answer to the question of God's minister, "I will," "I will." It was not a hasty utterance. The call to make it did not come upon you unawares. The conviction with which you made it was intensely sincere. The responsibilities it involves have doubtless been well weighed by you. But how much it means! It carries with it the pledge of

your earnest purpose to fulfil all the duties and all the claims that belong to "the Holy estate of Matrimony," which, you are reminded, is "God's ordinance."

Just think! Love—comfort—honour—obey: tenderness, care, consideration, constancy: the necessary fruits of true and mutual love: the duty, as our Church puts it, of "husbands towards their wives, and of wives towards their husbands." For, as Holy Scripture says, "so ought men to love their wives as their own bodies"—as themselves. "He that loveth his wife loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church." "Husbands, love your wives." And to the wife, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and He is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything."

To this you have said "I will." And saying it here in the presence of God, and of the congregation which has gathered to rejoice and to pray with you, you have marked your sense of the sacred character and divine obligation of the marriage union, with its twofold bond of love and obedience.

I would that the sense of that sacred character and divine obligation might be with you always. It would preserve the fragrance and beauty of the relationship in the midst of the wear and tear of daily life. It

would tend to lighten the care that must come, as well as to sanctify the joy that will come. Seek to keep the memory alive by gentle courtesy, and mutual consideration, and loving regard. Hallow it afresh every day by united prayer. Seal it often at the holy table of the Lord. It will be a true preserver of mutual love and affection. It will lift your union into its rightful place as "in the Lord." It will bring down upon your life, your home, your circumstances, the blessedness of which you have already heard, even the blessedness of them that "fear the Lord and walk in His ways." For "the voice of joy and health is in the dwellings of the righteous."

But next, to all who are assembled here to-day. Suffer, brethren, the word of exhortation. I would beg of you ever to bear in mind that the marriage tie is more than a mere earthly union. It is a union made on earth, but it is sealed in heaven. Marriage is not man's contrivance, but God's command; not merely a civil contract, but a Divine institution. It is an institution which God formed for the welfare of mankind and the interests of true religion. If marriage were a civil arrangement, the civil power could dissolve it; but "though it is by man, it is not of man," but of God; therefore "those whom God hath joined together, let no man put asunder." Regard it then ever as a holy estate, a solemn thing, a sacred tie, as something apart from the common things and ordinary relationships of life: not as a

thing to be made the subject of amusement, but as a sacred thing to be touched with a reverent hand: not as a tie which can be lightly broken, but as a solemn pledge to be sacredly kept, and which death only can dissolve: as a sacramental thing, for "in it is signified and represented the spiritual marriage and unity which is betwixt Christ and His Church."

Go forth then with the blessing of God upon you, and the prayers of the Church with you, and ever mindful of the solemn vow and promise you have made, seek that your life may be lived in the fear of the Lord.

XII

By the Rev. G. E. JELF, M.A.,
Canon of Rochester

"The Lord from out of Sion shall so bless thee, that thou shalt see Jerusalem in prosperity all thy life long."—Psalm cxxviii. 6.

Here, in one of our familiar Marriage Psalms, is a great promise given.

Well may these words form part of the songs of joy for Holy Matrimony, to echo on throughout our wedded lives, and remind us, in the very language of the Holy Ghost, that holiness in Christ is the source of all true happiness, and that if man and wife are to be and to continue blessed in their union, it must ever be through their abiding in the faith and fear of God.

If among the Jewish people the life and work of a man that walketh in God's ways was a pledge of good to all around him, we cannot doubt that in the Body of Christ, wherein we are "members one of another," each who reverently serves our Lord will spread a gracious influence over that part of the Church in which his lot is cast. And when that best earthly gift of God—that gift which has also in it something of angelic aid—a prudent, loving, Christian wife, is added to His servant, that influence is wonderfully enlarged and deepened.

The citizen of Sion, if he be indeed a godly, manly Churchman, showing forth, even before he is married, that gentleness

"Which, wedded with true manhood, makes the man," [1]

rejoices because in the partner of his choice he discerns a tenderness akin to his own, a God-fearing grace like that which has made him strong; and so the bridegroom and the bride, knowing that they are "heirs together of the grace of life," help each other forward on the sole "foundation of peace," the heavenly yet not altogether invisible Jerusalem, which prospers (we need not hesitate to say) because of them, and which, if *all* those that are married were thus minded, would be *altogether* prosperous—the true "Israel of God"—the "glorious Church" of Jesus Christ her Lord.

Glance just for a moment at the widening circles of this holy prosperity, wherewith God blesses those who, loving each other with a pure heart *fervently*, never forget to love Him most of all.

1. First, there is a constantly growing peace for "the Church that is in their house." In the perfect sympathy which they have, one with the other, making prosperity doubly prosperous and adversity not utterly adverse; in the manly purpose of the husband to love and cherish his wife at all times; in the womanly faithfulness of the wife, resolving to "do him good and not evil all the days of her life"; in the dower of blessed children, taught from their earliest years the

[1] Tennyson, *Idylls of the King.*

honourableness of the fear of God; in the trusty and diligent servants, whom they have trained to be so; in the ways of the household, not strained above the world, but straight for Jesus' sake who has "overcome the world"; in these things is the beginning and progress of their welfare.

2. Next, their work is set, almost without their thinking of it, on that sanctuary of God wherein they kneel side by side, not only on the Lord's Day, and stand to bless Him for His goodness, and draw nigh, in spiritual unity, to the altar of the God of their joy and gladness, and seek together in the shadows and sorrows which He sends them the consolations of the only Comforter. Their work for others is being wrought out there, while silently, without sound of axe or hammer, they build up themselves and others as an holy temple in the Lord.

3. And once more, it is not mere sentiment but sober truth to say that the great Church which shall at last possess the Kingdom is furthered, in God's good Providence, by the tender affection, the mutual piety, of Christian wives and husbands. For the wife who takes care to "reverence her husband," the husband who chivalrously and chastely "worships" his wife, are illustrating humbly but really that marvellous fact of the Gospel, "the spiritual marriage and unity that is betwixt Christ and His Church." Few things are doing so much harm in fashionable society as the degradation of this holy estate—the unlocking of wed-

lock—the godlessness of those who break their solemn, beautiful vows, and give up for the selfish pleasures of sin for a season the quietness and confidence which are of God—the comfort of having always with them, both in joy and grief,

"A mirror in an answering mind,"[1]

a helper of their peace.

And it is just because of this miserable laxity among educated men and women that it behoves all of us who are married to take special heed to our steps on the narrow way, which is so truly happy, giving each other mutual society, help, and comfort, and spreading around us in the Church the power of religious example, which brings men over from the world to the cross of Christ, and enables them to glory in it. Is not this "Jerusalem in prosperity"?

"The hill of Sion is a fair place," and intended to be "the joy of the whole earth," prosperous and free. What a privilege for us to promote, however little, this blessed consummation! What an honour to be allowed in some degree to enhance the felicity of the spiritual city of the Great King!

O you, who in this august presence of His have just been admitted into a special, all but sacramental, communion with each other, may the Lord from out of Sion so bless *you!* Go on in His holy fear. Live for the Church and not for the world, recollecting always that every married pair, united in the Lord,

[1] Keble.

can have a real share in fostering the welfare of the Body. "Every joint supplieth" some nourishment or power to the general good, "according to the effectual working in the measure of every part," so making "increase of the Body, unto the edifying of itself in love."

Therefore let us say to one another, suffer the priest of the Church to say to you his friends in Christ, to some of you whom God (it may be) once saved by a great deliverance, and brought you together to this month of holy rejoicing, to all of you whom God has called to serve Him in the married state, pray always with each other, as "the poor saints" do in their cottage homes; strengthen one another in all the good works of your most holy faith; own your faults one to the other; make each other cheerful and bright, whatever cares may come. So shall you realise, in any sphere where you are set, the blessing of that life of faith and love, which does not indeed end in the home-circle, but certainly begins there—that life which issues from the few to quicken and rejoice the Church. It is the blessing from our divine Head, given to the many members of His only Spouse, and sometimes just to those two who agree on earth concerning what they should ask.

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name: and they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels."

XIII

By the Rev. W. J. KNOX LITTLE, M.A.,
Canon of Worcester

"This is a great mystery."—Ephes. v. 32.

The Epistle to the Ephesians is in many respects one of the most remarkable of those written by St. Paul. It is rather an encyclical letter intended for the churches of Asia, with which the Apostle had had so much to do, than an epistle to a particular church. St. Paul is dealing in it with great questions and great principles; he seems to dwell in it upon the inner meaning and spring and force of the Church of Christ, as found in the Incarnation of the eternal Word. His inspired mind first rests upon the hidden mystery, on the union of God in the Incarnation, with a created nature; and then upon the temple of God, built up out of human materials by the union of man with the Incarnate Christ; and then, as his manner is, he works his teaching out into detail. It was St. Paul's way to go, so to speak, into the seventh heaven, and then apply his visions and revelations to the things of earth, or rather we should say that, by Divine inspiration, he saw in all things human, even the smallest things, deep and serious meanings, because man came from God. It

is thus that in the Epistle to the Romans, for instance, which deals with such sublime mysteries, the Apostle ends in exhortations to a right fulfilment of the simplest duties.

And here St. Paul is dealing in the same way with the sublime mystery and practical fact of marriage. Holy Marriage is indeed of fundamental importance. Human nature, as we know, does not consist of man *or* woman, but of man *and* woman. Marriage is a *relation* or holy *estate*, as it is called, into which man and woman may enter. This relation is regulated by conditions laid down by God, and it is very important that it should be rightly entered into when it *is* entered into.

It also has a great social as well as religious importance, because it forms the basis of the family, and is the foundation and source of the sanctities of home. It is under the conditions of Holy Marriage, when these are rightly carried out, that God's blessing is given to the birth and the bringing up of children. Children are born into the world in this way, with the Divine blessing; just as by Holy Baptism, they are born again into the Catholic Church.

Again, we must not forget that it is upon marriage rightly viewed, rightly carried out, that the strength and beauty and vigour of national life must depend; so that, as thoughtful men have ever believed, the healthy condition of a nation or a state must depend upon healthy views upon the marriage question. If there

is anything unregulated and disorderly in marriage, there is sure to follow every kind of form of moral disorder in the nation.

The fact is, we must always remember that according to the teaching of the Christian Church, and indeed of our Lord Himself, marriage is the most ancient and the most important institution belonging to mankind. Anything that lay so close to the life of man was sure to suffer from the Fall of man. So, indeed, it was. By the Fall man forfeited that robe of righteousness with which he had been gifted by God; thereby his whole nature was affected. Sin gave a wound to his intellect, to his affections, and to his will, and so opened the way to a degradation which surely followed. The record of Holy Scripture itself, as well as the records of ancient writers, bear sad testimony to this. It was the work of the Incarnation of our blessed Lord to raise again every part of man's fallen nature. And in this wonderful work of His love and goodness He restored the dignity, and added a further sacred character, to marriage. Since Christ came, if man and woman are joined in Holy Matrimony, they enter into a *relation* which has characteristics that must never be forgotten:—

1. Let us remember it is *holy*. It is no mere contract; it is a real union of two lives, a union between those who have been baptized into the Body of Christ.

2. It is *sacramental*. There are two great sacra-

ments necessary, as we know, for all, where they may be had, for salvation; this relation, which becomes sacramental in Christ, is, of course, not in *that* sense one of the great sacraments; and yet, in another sense, as St. Paul tells us in the text, it is a "great mystery." The *matter* of this sacrament of Holy Marriage is to be found in the mutual consent of those who are married, by which they agree before God for a union of their lives. In this, indeed, as it has been said, there is involved the dignity of a sacrament; for "whilst in Baptism, the matter is the ordinary creature of water, here it is to be found in the living temples of the Holy Ghost, and in the members of Christ Himself." The *form* is to be found in such words and signs as from time to time the Church may authorise, as the way in which the persons married express their consent. In our Church this is expressed in words, and by the giving and receiving of a ring, and by the joining of hands. The ministers of this sacrament are the two persons who are being married, who are married—at least according to the Church's regulation—with a priest of the Church as witness, to give them the Church's blessing. In this way it is a great and sublime mystery appointed by God.

3. And again, it is *indissoluble*. Nothing can break the bond, except the death of one or other of those who have been married. God has joined them together; it is *never* lawful, as our Church teaches, following her Lord, to put them asunder.

St. Paul reminds us in the text that this Holy mystery of Marriage has its special dignity in the Christian Church, because it is intended to exhibit before the eyes of mankind an outward witness to, and symbol of, the union of Christ with His Church.

If we think seriously of this, Christians generally, and especially those who enter upon the marriage state, learn, like St. Paul, from the contemplation of the mystery itself, the duties which belong to such a relation. *The* duty of all duties to be remembered and fulfilled by those who enter upon it is the duty of *faithfulness*. Faithfulness, indeed, is one of those beautiful virtues without which any true life is impossible. In the intercourse of mankind, if that intercourse is what it ought to be, faithfulness in some sense, and to some degree, must be cultivated, but for a true married life it is absolutely essential. Nothing that would in the least degree shake it ought for a moment to be permitted. It is the very heart of love, and if human love is what it ought to be, and if it increases and grows as it may between two Christian souls who have given themselves each to the other, it must be by preserving thorough faithfulness in every part of the relation between them.

We are frail creatures, and our frailties and mistakes are liable to act upon others, and especially upon those who are closest to us, as, for instance, in this holy bond. How are we to prevent any of those slighter things in life, which come from human frailty or want

of self-discipline, and tend to diminish holy love? The answer is, by stirring up the gift that is in us. Grace is given in marriage to enable frail men and women to fulfil the duties involved in their relation. "God is Love," and He gives love to those who seek it, and where it has pleased Him to give that special affection which should be the ground of marriage, He will give grace to preserve it and deepen it as life goes on. Every young man should be taught to remember on his marriage morning, and taught to maintain that remembrance through life, that he, in a very real sense, represents Christ. He must mean to be, and learn to be, the strength and support and comfort of the girl he makes his wife. Strength and tenderness are the true marks of manhood, and strength and tenderness must be cultivated by Divine grace in every man who is called to this high calling. In the same way every young girl should be taught, in view of her marriage morning, and of the married life that follows, that she in a sense represents the Church. She must learn to exercise that loyalty and trust towards her husband which the Church recognises as her own true attitude towards Christ. True manliness is a very noble thing, and true womanliness that which exalts and sweetens human life. Both these imply self-discipline and self-denial in no small degree, and loyal faithfulness in the fulfilment of daily duties. Let this aim be before the minds of those who enter upon the marriage union; let them seek the maintenance of it by a faithful use of

the means of grace, and even though there may be, and to some extent must be, trials or sorrows in the journey of life, still there is sure to be a happy home; and from such love and such loyalty; from such sense of duties so undertaken; from such faithful perseverance in the use of Divine grace, come ever deepening married love, the power and desire to fulfil, and the joy in fulfilling, parental duties; from such things, in fact, spring the brightness and blessedness of home.

Sacred is life. Sacred is human love. Sacred are the powers for the true growth of character. Human nature may be unequal to rising of itself to all that it may have and ought to have of goodness and blessedness in a married life; but after all, in this as in all things, Christ is near us, and Christ will be with us if we will. His considerateness, His human tenderness, His large sympathy, were perfectly shown in the simple marriage at Cana in Galilee, and "He is the same yesterday, to-day, and for ever." Let us keep near Him; let us follow Him; let us draw from Him our inspiration and our strength, and whatever comes or goes all will be well.

"Thou the grace of life supplying,
Thou the strength for life wilt give;
Dead to self, and daily dying,
Life of Life, by Thee we live."

XIV

By the Rev. W. C. E. NEWBOLT, M.A.,
Canon of St. Paul's

There is hardly any service in the Prayer Book which is more solemn in its tone than "the Form of Solemnization of Matrimony." It must often be a startling reminder to those who approach this holy rite without due thought or preparation. It must often sound almost harshly severe amidst the light talk, the gay dances, the flowers and music which are the ordinary accompaniments of a wedding. While to those who are serious and thoughtful, who realise the absolute importance of the step they are taking, the mingled warning and blessing which hang in solemn cadences round the words of contract, which open up visions of possibilities, and speak of sorrow as well as joy, are full of sobering, strengthening considerations. No one who wishes to enter aright into the Holy estate of Matrimony should read the marriage service for the first time in church on his wedding day.

Why is the tone of this service so serious? There are many reasons.

1. It is the consecration of a serious step. The obligation now entered into before God is irrevocable.

It is the union of one man and one woman for life. Nothing, nor sin, nor failing affection, nor the words of man, nor the dispensation of the Church, can ever disannul it. Marriage is not a contract, which the contracting parties can dissolve at pleasure, or which dissolves itself when the obligations cease to be discharged. It is a state entered into by contract, which nothing can alter. One who is married can never be as though he were not married. Life may be better, it may be worse. It may be fuller of the good things of the world, it may be more empty. Life may be spent in the flow of health, it may be dragged out in depressing weakness. But only one thing can dissolve the bond, and that is death. And therefore Holy Matrimony must needs be a serious step, because it is irrevocable.

2. But this is not all. The Church knows that in surrounding Holy Matrimony with solemnity, she is doing honour to that which is the very foundation of society. The Christian home is not only the pride and glory of our land, but also it is the very bulwark of the nation. Here in learning to rule his own home a man is learning to rule the Church of God. Here he learns lessons of unselfishness and detachment. Here he learns the virtues of obedience and sympathy. Here he learns something of the mystery which found a place for home on Calvary; which led the Lord Jesus, when the redemption of the world was being accomplished, to find a place of refuge and consolation for His mother.

3. But above all marriage, as we are reminded in the Homilies, is a sacrament in the wider sense of the term; a mystery "signifying unto us the mystical union that is betwixt Christ and His Church." Marriage under any condition, even before a secular witness in an office, is a union of this nature, as close and as intimate as that which binds Christ to His Church. But when solemnized with all the care and authority of the Church it is more. It is no bare sign, but by the strength imparted through prayer and blessing it tends to become that which it signifies, so that the man and the woman joined together by God, are enabled to live a life united in the same way, as that which unites Christ to the Church.

And what sort of union is this? What does Christ do for the Church His Bride? (*a*) He "gave Himself for it." Do we think enough of the self-denial which is such a characteristic of the married state where a man has to live entirely for some one else, in so far as it is compatible with his public duties? It may well be that young men who have no particular tie laid upon them, no call on their constant sympathy, who can move about as they like, and enjoy themselves, know little of the ennobling influence on character, which is the result of thus consciously living for another. Unselfishness is one of the most beautiful and most distinctive of all Christian graces, and it can never be developed in such perfection, or in a state where a man so acts, without stopping even to

applaud himself, because it is the normal action of a devoted life. In all the trials and sorrows, as well as in all the joys of married life, it is a grand thing to live each for the other, and both together for the home.

"Each man's chimney is his golden milestone,
Is the central point from which he measures every distance,
Through the gateways of the world around him,
In his farthest wanderings, he still sees it;
Hears the talking flame, the answering night wind,
As he heard them
When he sat with those who were but are not." [1]

(*b*) The union of Christ with His Church is, further, "that He might sanctify it." Oh glorious object to set before themselves, in those who are married, that each may sanctify the other! Here is a rivalry, for each to see how he can make the other better than himself; the husband to elevate the wife through Martha's duties to Mary's love; the wife to urge her husband on ever higher and higher, to set him free for his duties, to encourage him, and cheer him, and make him a nobler man. Oh! sad to see some Delilah dragging down the God-endowed Samson, until his strength and his honour depart from him, and he becomes as another man! Sad to see some God-illuminated genius pulled down, disheartened, ruined by an unworthy companion who can neither soar herself, nor allow her partner to rise to his high ideals!

[1] Longfellow.

"Had you, with these the same, but brought a mind!
Some women do so. Had the mouth there urged
'God and the glory! Never care for gain.
'The present by the future, what is that?
'Live for fame, side by side with Agnolo!
'Rafael is waiting: up to God all three!'
I might have done it for you. So it seems."[1]

While, on the other hand, think of her whose claim to honour was that she helped others, sinking herself, "the other Mary," the wife of a good man, Cleopas, the mother of noble sons, James and Joses! "Who can find a virtuous woman? For her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil, all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant ships: she bringeth her food from afar. . . . She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed: her husband also and he praiseth her. . . . Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own work praise her in the gates."

(*c*) And Christ Jesus further *cherishes* His Church. Some one to cherish, some one to love! It is the blessed gift which God bestows upon the married. "Lo! thus shall the man be blessed that feareth the Lord." It

[1] Browning.

was the beautiful prayer for the married life in the old world "that we may grow old together."

There are pure and bright experiences in the life which opens out from the marriage union at the altar. May it ever be marked by that bloom of sacramental freshness, which so descends upon it, in unselfish devotion, in sanctity, in holy love, such as that which binds our Blessed Lord to His Church which He purchased with His own Blood!

XV

By the Rev. H. D. RAWNSLEY, M.A.,
Hon. Canon of Carlisle

Before God and this congregation, you have now been joined together in the honourable estate of Holy Matrimony. And we, who are here met, have witnessed the first act of that solemn drama, which as man and wife you shall play unto your lives' end. You have to-day joined that great army of happy lovers, who, from the time this church was founded until now, have gone forth from before the altar to help the world and be helpers of one another. Your friends have been privileged to be present at the plighting of troth, the giving of a ring, and the joining of hands; but if their eyes and ears have seen aright, they have seen much more. They have seen the Christ, who came to Cana's feast, repeat His gracious miracle, turning the clear, pure water of life and love into wine of holy gladness. And they have felt that this solemn pact and covenant betwixt you both, which has made you, for better, for worse, one being, is but, as it were, a mystery play, to set forth that close union betwixt the love of God and the spirits of faithful men and women, which we call the presence of Christ the Bridegroom, with His Church

the Bride. It is a spiritual drama, in which we have all borne part; not man and woman alone have been actors of it, but the Spirit of God Himself, Who has ordained, for the perfecting of humanity here on earth, that all that woman has, and all that man is, shall be joined together, and they twain shall be one spirit and one flesh. It is true that "woman is not undeveloped man, but diverse." It is also true that until "she set herself to man, like perfect music unto perfect words," we can none of us realise the strength and harmony of life and spirit, human and divine, which God has ordained true love to minister unto. We talk of marriage being made in heaven, and the unearthly marvel of this love, which has led you here to-day, is surely some proof of it. For who brought it about that you, born afar off one from another, rocked in different cradles, nurtured in different spheres, you two, of all your many acquaintances, most fit for one another, should discover this fitness, and agree henceforth to live together till death do you part? Who guided your wandering footsteps to one path? Who but the Spirit of the living Lord, who but the living will of God our Father, Who is in heaven. To-day you have unconsciously witnessed to the guidance of the God of your spirits, and we rejoice for this revelation, that God hath not left us comfortless, but still sends out His Spirit to guide our human feet and enlighten our human eyes, enkindle our human hearts, and sanctify our choices. We all bid you God speed, and tell you, in the quaint

words of the old homily, to have no fear with any amazement, for though "the world is all before you, where to choose," you go forth upon a most adventurous journey, and the good angels will go with you to guide you into all peace, on this one condition, that the spirit of self-sacrifice is yours. The spirit of self-sacrifice, mark you, for married life is not all dreams, it has its hard realities. The way of married life is not all smooth, it has its ups and downs, nor is it all roses. It is give and take from first to last. But if, deliberately, you both set yourselves to serve God and your fellows, and forget yourselves in the sweet surrender of all unselfishness, then who shall doubt but that with great joy you shall one day enter to the marriage feast of the Lamb, and see the Heavenly Bridegroom face to face. Meanwhile it is your parts and duties to set forth before all men how good and joyful a thing it is to dwell together in unity. It is your privilege, God helping you, to make this earth a little more like heaven. Let me conclude this short address with the words of my old friend, the late Master of Balliol, Dr. Jowett, who, at a wedding at Naworth Castle seven years ago, said: "Marriage is the greatest event of life; it is also a new beginning of life. It is a home for the lonely, a haven of rest for those who have been too much tossed by the storms of life. It is the best and most lasting thing. It is heaven upon earth, to live together in perfect amity, and disinterestedness, and unselfishness, to the service of God and man, until our life is over."

XVI

By the Rev. C. J. RIDGEWAY, M.A.,
Prebendary of St. Paul's

What mean we by this service? It is well to ask ourselves this question at this time, for there is a danger of forgetting its real meaning. The world is doing its best to rob God of what belongs to Him, and make marriage all its own. Why, then, do we Christians celebrate our marriages with a religious ceremony, and put the service in our Father's House before the rejoicing in our own home?

It surely is not merely because it is an old custom handed down to us from old times, which we cling to still. It is that, but it is more, much more than that.

It certainly is not because it is a charm, or a mark of respectability, or the fashion of the day.

What does it mean then?

It is a witness to the great fact of the Incarnation. It is a recognition of the truth that Jesus Christ claims the whole of human life. It tells us that He came into this world and lived the ordinary life of ordinary men and women, in order that He might have a share in all. It assures us that Christ and His religion are never out

of place; that there is no event in our lives, sad or glad, in which He would not have a part.

This is the meaning of this service. It is our call to Him to come to the wedding. It is our welcome to Him Who, in the days of His sojourning among men, beautified and adorned with His presence this holy estate. It is our realisation of His nearness, our request for His blessing for bridegroom and bride.

And we are right in looking for His presence in our midst at this service, are we not?

Think what the Incarnation of Jesus Christ proclaims to us.

It tells us that Jesus claims human hearts as His own. Of course He does. He Himself had, has still a human heart which beats with all the powers of loving that God has given to the heart of man, only with Him alone of those born of women the stream undefiled by sin flowed ever full and pure. He loved His mother with a love true and tender, burning most clear in the dark hour of His dying. He loved His friends with a love that nothing could lessen; "having loved His own, He loved them unto the end." And still in glory His heart beats with truest love for His people, as He watches over them and seeks their best good.

The Incarnation tells us that Jesus claims human happiness as His own.

His was widest sympathy. All the events of life had an interest for Him. He wept with those that wept, but He rejoiced with them that rejoiced. He felt for

the sadness of men, but He entered into their gladness too. He went to their funerals, and soothed by His gentle tenderness, when He did not by His power chase away the clouds; but He was, too, a cheerful guest at the feasts of the rich, and accepted the invitation to the humble marriage festivities of the village home at Cana.

The Incarnation tells that Jesus claims human homes as His own.

He was brought up in the home of Nazareth, and for thirty years dwelt there in humility and love, the child, the boy, the lad, the man. He went in and out of the homes of men, bringing a blessing with Him when He came, and leaving a blessing behind Him when He went forth from their roof. He loved the quiet shelter of the home of Bethany, where dwelt Lazarus and his two sisters, and from this home He went forth on Maundy Thursday to die. From many a home He drove away the darkness of trouble, and lightened it with the sunshine of His all-thoughtful love.

Well, then, if it be true that He by His Incarnation claims human hearts, human happiness, human homes as His own, cannot we understand why we, in our turn, claim His presence and His blessing here to-day?

For what is marriage?

It is the union of hearts that love. Without that love even this Christian service can bring no blessing to those who are married.

It is the dawn of a new day of human happiness, as

to-day we all wish bridegroom and bride our heartfelt wishes and bid them God speed.

It is the foundation of human homes. On marriage, true and divine, the home life rests, and to tamper with the sacredness of marriage is to undermine the stability of home.

And so we bid you who are this day joined together by God in marriage, which nothing but death can undo, to bear in mind the meaning of this service with which you have begun your new life together. You have recognised Christ as your Guest in this place. Do not forget His presence, nor leave His blessing behind you. Take Him and all He brings with Him as you enter hand-in-hand upon the days which lie before you.

In Christ love one another, for then will your love be built upon a foundation that time and change cannot weaken.

In Christ seek your happiness together, for then a peace will be yours which outward circumstances cannot touch, like the calm which reigns in the heart of the great ocean when the surface is lashed into waves by the wind, or blackened with storm-clouds.

In Christ build up your home life, having Him as the ever welcome Guest and Friend.

Then the love of this transitory life will not grow less, but open out into the love of the everlasting life. The happiness here will never fade, but will become the bliss of the hereafter. The home of earth will be the sure and certain prophecy of the blessed home where meetings are for ever and partings are no more.

XVII

By the Rev. J. W. WILLINK, M.A
Hon. Canon of Liverpoo

For many centuries past it has been the custom in the Church of England, upon occasions such as this, for him who has performed the marriage ceremony to speak a few words of affectionate exhortation to those whom so lately he has made one in the sight both of God and man. With great willingness and pleasure I avail myself of my privilege, and for a brief space I ask your attention.

It is a very solemn as well as a deeply interesting occasion that has brought us together this morning. The interest of it is fully attested by this gathering of your relatives and of your friends and neighbours, who by their presence show, and wish you both to understand, how fervently they pray for your prosperity and happiness.

Of this I am quite certain, that I am but gathering up the thoughts of many hearts, and giving expression to many unspoken feelings, when, with the full weight of my priestly office, I give you the Church's blessing upon this your act; and in the name and as the mouthpiece of all here assembled, pray that in His

tender love God will send down His benediction upon your wedded lives.

Happy is the bride, happy is the bridegroom, whose words of plighted troth are spoken in the presence of such a gathering, meeting here in the house of God with Jesus Christ Himself as the chief wedding Guest!

Happy is the wife, happy is the husband, whose earliest nuptial prayers are echoed by the prayers of so many, rising upward to the throne of grace on the wings of sympathy and love!

May you both in days to come have abundant cause to look back upon this service with thankfulness and joy, and may the good wishes of these your friends, welling up from their inmost hearts, be ever wrought out in the rest and peace of your united lives of ever-growing happiness!

Interesting, then, this service is with an overwhelming interest.

And surely it is *solemn* too. Perhaps more solemn than any know or can know who have not realised by personal experience what marriage and the state of matrimony mean.

It is not too much to say that in the lives of both of you, no more momentous event can happen than this which, by your own willing act and deed, has just been brought about. The influence of it will extend to every action of your lives, even the smallest and most trivial, the power of it will be felt right on and

on throughout the years, be they many or few, that are yet to come. It is a change in outward circumstances; it is a change in inner life. You came to the church, each of you, unfettered and alone, you leave it irrevocably coupled together till death shall part you; and by the strongest of all laws, both of God and of man, for the rest of your joint lives you are to live together a life in which everything is new. You have new responsibilities to face, and new temptations to battle with, but you have also new grace to strengthen you, new joys to uphold you, new hopes to encourage you. You have been happy in the days but just gone by with the strange and blessed intoxication of lovers' joy; believe me, this joy will widen and deepen in a way you cannot as yet understand; the first exuberance may, and probably will, disappear, but in its place will come a deep, thankful, restful love which will defy definition, but which will be the best proof of all that God's blessing rests upon this morning's service, and that He looks with favour upon this welding together of your two lives into one.

Many times and oft is the truth of the old saying true, that "marriage doubles the joys of life and halves its sorrows." May this indeed be so in all its fulness of realisation for you, whose union has just been blessed in words hallowed by tenderest associations for unknown generations of men and women of every degree, who have looked back to their wedding hour as the supreme hour of their lives.

There will, of course, be trials and difficulties to face. What life is free, or ought to wish to be free, from them? But as in the great ocean it is found that no matter how the storms may roar and the waves may toss upon the troubled surface, the deep underlying depths are ever in peaceful calm, so is it with wedded life and love; under the surface of life, possibly to be ruffled or storm-tossed by sorrow and sickness and disappointment, there are the depths of mutual confidence and loving faith which no trouble can reach, no storm assail; and the peaceful calm of your wedded love will but grow and expand till time be merged in eternity, and the heavenly rest of the Father's home above opens out before you in all its fulness of unending glory.

Interesting and Solemn. These, then, are the two thoughts suggested by this morning's ceremony. And what now remains? Simply a word of earnest exhortation blending with one final expression of our most heartfelt prayer for your prosperity and happiness.

May our Lord Jesus Christ Himself, the chief Guest at this morning's service as of old at Cana in Galilee, ever be with you throughout your wedded lives, and be regarded by you both as your best Friend and truest Counsellor!

May the vows but just spoken be renewed and strengthened again and again by constant use of the means of grace, which in God's Name and at this central hour of your lives I charge you both most solemnly never to neglect. See to it that you never

forget the reading of God's Word. See to it that from the very first you establish the practice, which is, believe me, of the highest value and importance, of family prayers. See to it that you never either of you suffer yourself to omit your own private devotions, and that you never forego the inestimable blessing of public worship in church. Above all see to it that you are regular and earnest in your attendance at the Holy Communion, and then, based upon mutual forbearance and unselfishness (and both will be needed), domestic happiness, unshadowed by more than the most passing cloud, shall be yours increasingly in the days that are to come; your children shall have cause, if God in His love gives you the great joy of parenthood, to rise up and call you blessed, and your life in any neighbourhood to which your steps may be guided shall be all that a Christian life should ever strive to be, helpful to those in need, useful to the community, and an honoured example to those around you.

Thus may you both know in ever deepening measure the desire to live in Christ and "*for Christ's sake*," to Whom you owe your all, and then your lives shall go forward from strength to strength, until at length in His own good time He shall call you home to be for ever with Him Whom you have loved and served here below.

May God Almighty bless you both exceeding abundantly! And so, go forth to live together a godly, Christ-like life; and may our Lord Himself be with you henceforth and for evermore. Amen.

XVIII

THE SENSE OF CHRIST'S PRESENCE THE STRENGTH OF THE MARRIED LIFE[1]

By the Rev. A. J. WORLLEDGE, M.A.,
Canon and Chancellor of Truro

"Jesus was called . . . to the marriage."—St. John ii. 2.

A solemn service is over, during which the results in two lives of childhood, youth, early manhood, and early womanhood have, in the presence of God Himself, been linked indissolubly together, in order that both in union may make a new beginning, leading on into the future, and, beyond the future, into eternal ages. And now this union of two believers "of one hope, one vow, one discipline, the same service,"[2] is at once to be hallowed by the reception of the Eucharist; at once, in union with the presentation of the one Sacrifice, to be offered to the Father, Whose Own work of grace it is; at once to receive its pledge of immortality, when

[1] This address is primarily intended to be given at a Celebration of the Holy Eucharist, immediately following the marriage, in place of the sermon after the Creed. But, with slight modifications, it could be used at the close of the Solemnization of Matrimony, if the Eucharist had been celebrated at an earlier hour.

[2] Tertull., *ad Uxorem*, ii. 8.

bridegroom and bride, as the first act of newly-wedded life, together receive Him who is the "Strong Son of God, immortal Love."[1]

At such a moment, unlike any other that has preceded it, unlike any other that can ever follow it, heart, and mind, and will demand a simple principle, to which, amid all the changes and chances hidden in the unknown future, life may turn. Where shall we seek the principle which we need? We find it in the fact that to Holy Matrimony, with its sacramental significance of the spiritual union "that is betwixt Christ and His Church," the abiding presence of the Lord Himself is pledged.

For (1) an ever-deepening sense of the presence of the Lord Jesus, in seeing Whom we also "have seen the Father," will alone secure that true and abiding happiness now desired for you by all around us in their prayers. Long after the brilliant glow of the wedding day has faded, the inward love shining forth at this hour in all its strength and all its tenderness, lit up with gratitude for the past, and hope for the future, will not become dim in lives tinted with the glory of that presence. It is in habitual contemplation of Him Who "alone can be all things to us; alone can supply our needs; alone can train us up to our full perfection; alone can give a meaning to our complex and intricate nature; alone can give us tune and harmony; alone can form and possess us,"[2] that the

[1] Tennyson, *In Memoriam.* [2] Newman's *Sermons*, v. p. 326.

power of love is really satisfied. Then it is, and only then, that the heart, true to the object, in which it was formed by its Creator to rest, is kept open, and is at peace. Then it is, and only then, that from a heart thus tranquil and thus free, love to wife, and child, to friend, and faithful servant is sure to flow. The living energy of that love withstands the shock of death itself. "He alone"—the words spring from a heart touched with the love of God and man—"cannot lose any that are dear to Him, to Whom they are all dear in Him Who cannot be lost."[1] Again and again, as at this sacred moment, consolidate in the reception of the Sacrament of Unity, those high spiritual bonds and harmonies, intended by our Father to be signal helps on our journey towards the eternal home, where all shall be one in Him.

"We, who with one blest food are fed,
Into one body may we grow,
And one pure life, from Thee the Head,
Informing all the members flow,
One pulse be felt in every vein,
One law of pleasure and of pain."[2]

(2) And the sense of this presence will uphold the true characteristics of wedded love in all their freshness, and all their strength, through the stress of middle life into the calm of old age. (*a*) In that wonderful bridal between earth and heaven, when the Son of God Incarnate espoused His Church, the deep mystery of

[1] St. Augustine, *Conf.*, iv. 14.
[2] Right Hon. W. E. Gladstone, 1836. *Good Words*, July 1898.

the primal words, "they shall be one flesh,"[1] became revealed. His love towards His Bride is, in its unstinted generosity, *complete*. On her He has bestowed His best, His all. "With all His goods" He has, indeed, endowed her. To such generosity of love in the husband, gratitude in the wife is the sure response. That gratitude is the counterpart of the gratitude of the Church to Jesus Christ. It is the spring of all loving action.

(*b*) To His Church the love of Jesus Christ is *disinterested*. The experiences of nineteen centuries have proved, beyond the shadow of a doubt, that "for better for worse, for richer for poorer, in sickness and in health." He took the Church "to love and to cherish." His self-sacrifice evokes her obedience, and makes it delightful to obey. That was the lesson impressed for all time on the married life of Christians by St. Paul, in the significant sentence, "The husband is the head of the wife, as Christ also is the head of the Church, being Himself *the Saviour of the Body*."[2] What, in that "mystical union," has ever been the one absorbing aim of the heavenly Bridegroom? Nothing less than the perfect sanctification and glory of the Bride.[3] If Holy Matrimony is, in actual daily life, to be true to its ideal, the purpose of the bridegroom must, in all humility, be in harmony with Christ's aim. The anticipation of the bride must match the anticipation of

[1] Gen. ii. 24; Eph. v. 31, 32. [2] Eph. v. 23.
[3] Eph. v. 25–27, and Canon Gore's *Exposition*, pp. 212, *ff.*

the Church, rejoicing in the great hope of holiness without blemish.

(*c*) Finally, in the sense of that presence the sacred obligation of the marriage bond is thankfully recognised as *indissoluble*. "Till death us do part." No words more solemn than these can ever pass your lips; but, with trust in His might "Who liveth for evermore," the Christian bridegroom and the Christian bride have thus "plighted," and thus "given" either to other "their troth." The special grace, already conveyed through the Church's benediction, and the Church's prayer, He is now about to seal for both in the gift of His Body and His Blood. In that gift, He pledges Himself to make this indissoluble bond the strength and stay of wedded life, in all its days which shall, indeed, be the days of Christ:—days of joy, which He will consecrate; days of perplexity, through which He will guide; days of sorrow, which in Him shall be transfigured.

(3) In the deep love of such a marriage of "both together in the Feast of God";[1] love constant, tranquil, consolidated in Jesus Christ; love which is complete, disinterested, indissoluble in the protection of His love; armed "with brightness from above,"[2] by which the "bridal white" is glorified, these two lives now united can never lose their "loyal singleness of heart." To relatives, friends, and household they will prove

[1] Tertullian.

[2] Keble, *Lyra Innocentium*, "Bridal White."

themselves to be an inspiration and a blessing; from them, the Lord and His Church, especially His poor and His suffering members, shall henceforth receive a doubled service. And, in this most holy sacrament, they will ever seek, and ever find the crowning mystery of that sacred marriage-bond instituted in Eden, interpreted in the sacrifice of the Incarnation and the Cross, quickened, from age to age, by the Holy Ghost, Who is "the Lord, and Giver of life."

XIX

By the Rev. F. BARKER, M.A.,
Rector of Wimborne St. Giles

"In holy love unto your lives' end." This is the sum and substance of our prayers for you to-day: and of the promises you have made in the presence of God and men. And perhaps no words, in all this wonderful marriage service, stand out more clear and prominent, more lit with the light of God than these, "Holy love unto your lives' end." How they brush aside at once all that dares to take to itself the sacred name of love! How they speak a love in which tender care and reverence, sweet unselfishness, and noble sense of duty flow, as in one stream, together! Ever as the Church joins man and wife together, does she hold up before them for reverent imitation the love of our Lord Jesus for His own; the love which gave all and endured all; a love which was tender and forgiving; a love which loved to the end. "Having loved His own, which were in the world, He loved them unto the end." Such is the love which has been round you hitherto; such is the love we pray may follow you all the days of your life;

such is the love which you are called upon, in your married life, to try and make your own. A man's strength shown in loving forethought and unfailing sympathy; a woman's tenderness shown in that strength of trust and ready help, which only love inspires — Does such language seem out of date amongst us? Is it out of place to speak of love, and of holy love, in a marriage service such as this? Is there no need to remind men that the one thing which can outlive all else, which alone can ensure the happiness of wedded life, is holy love? From this church, when you have knelt together, you go forth as man and wife to face a life of which to-day is all you know. If troubles come (and there are worse things than troubles, which we cannot trace to sin), may holy love help you to bear them; if God send sunshine and prosperity, may holy love multiply a thousand-fold the joy which comes to gladden you! Let no barrier, thin as gossamer at first, rise up between you. One henceforth you are; let your lives, your interests, your sympathies be one. "Live together in holy love unto your lives' end." And when this life is ended, when so much that has been yours shall be left behind, one thing shall know no change and no decay, and you shall pass into that fulness of joy where holy love shall be yours, and that for ever and ever, in Jesus Christ our Lord. Amen.

XX

By the Rev. SAMUEL BICKERSTETH, M.A.,
Vicar of Lewisham

It is the order of the Church that the duties of man and wife should be declared at the close of every marriage service. In that service itself a high and lofty ideal of Christian marriage is drawn by a master's hand. We are reminded that it is a "holy estate," that "it was ordained for the mutual society, help, and comfort, that the one ought to have of the other," and that it is "God's holy ordinance," in which husband and wife may live together, if they will, in "holy love" unto their lives' end. Best of all, Holy Matrimony is such an excellent mystery that in it is signified and represented (*i.e.* presented over and over again), "the spiritual unity betwixt Christ and His Church."

All this, some one will say, is ideal; how often is it reached? That may be. But it is the Church's duty never to grow weary in holding up ideals before her faithful children. Ideals veil our destiny but they reveal our duty. How could an ideal ever be reached unless each newly married couple begin their

new life standing before the altar of God, with the inward eye purified by faith and prayer, to gaze intently on God's ideal? They must then pass out into their daily life to translate into practice what they have there beheld.

Your duty, then, is to go on as you have begun to-day, knit together in one holy communion and fellowship. If so, in each other's love you will see glimpses of heaven, and in your mutual love for each other, others will see foretastes of that perfect society for which souls on earth are being trained. This ideal is sometimes reached. A great statesman and thinker, as he lay a-dying, clasped for the last time on earth his wife's hand and said, "In thy face have I seen the Eternal."

How then will you best fulfil your duty one to the other?

A French writer of repute, when asked how much he loved his wife, replied, "A little more than yesterday, and a little less than to-morrow." There lies the secret of progressive happiness. While an American woman once said to her husband, "Love me, and tell me so sometimes." In the midst of life's pressing duties, it is not wise to take for granted that the little expressions and signs of human love can be omitted to save time, so long as the weightier matters of the marriage law are faithfully borne in mind and acted upon.

As the daisy helps the dewdrop by the shadow

which it casts, so a man may help in little things, not only when he can act as a "shadow of a great rock in a weary land."

Love and labour are the two pillars on which the earthly home should be built up. Love without labour soon becomes selfish, labour without love is little better than slavery, but on these two strong pillars may be reared a canopy of love, beneath the arched dome of which will be realised that life of "mutual society, help, and comfort," of which the Prayer-book speaks on the threshold of the service.

Such a home of love may be trusted to bring a love of home. Nothing will help towards that love, nothing will more surely build up that home in years to come, than a faithful and frequent use, by both husband and wife, of the sacrament of Holy Communion, in which, as at the marriage feast at Cana, Christ still manifests His presence, knits heart to heart, enriches human life, and gives a foretaste of the spiritual joys of heaven.

XXI

By the Rev. F. L. BOYD, M.A.,
Vicar of St. Alban's, Teddington

The Church and the World unite together in declaring the solemnity and the importance which belong to a marriage, and at every marriage they are both present, to secure its validity, and to offer their congratulations and advice. Let me gather up into a short space some counsels upon which they are agreed, and some which, unhappily, in the present day the Church is left to offer alone.

If there is one thing in particular which every one would wish to say to those who are married, it is probably this: resolve to make allowances for each other.

Every man and woman has certain characteristics which are intrinsically of very small importance, but which continually express and assert themselves; little tricks of manner, particular tones of voice, tastes and preferences in the lesser concerns of life, all which by long usage have firmly grown into the texture of the character and become identified with the personality. Now, for the most part these things cannot be changed. No doubt, those who wish to please each other will do

their best to govern and modify them, but, when the best has been done, they will necessarily form a large and permanent sphere for the exercise of mutual forbearance. More unhappiness is caused than people usually suppose by allowing the little peculiarities of those whom we love and live with to get upon the nerves, as it is called, instead of forming a deliberate intention of taking them for granted, and recognising that the necessity for doing so must be included amongst the reasonable and permanent efforts of life. Further, we should all like to say that if a marriage is to mean the foundation of a happy home, the home must be for each the centre of personal happiness. It is a matter of common observation that there are homes which are mere lodging-houses, in which those who are most concerned have their real pleasure and interest in other quarters. When the husband finds the essential qualities of life in business or in "public duties," or at his club; when the wife feels that her real satisfactions are obtained in "society," or in artistic or charitable work, the home, in any true sense of the word, ceases to exist. Home is the place where our heart dwells; within whose sacred walls are treasured the joys, the hopes, the fruits and the purposes of life; it is the starting-point of all the ideals and efforts, the desires and ambitions which go to make us what we are; from it we go forth into the world to enter into whatever tasks and duties, whatever relaxations and enjoyments God may set before us; and to

it we return bearing with us the choicest results of our external life and labours, as the gleaner in his bosom bears back to his family the precious sheaves. All this, and much else that is involved in it, the Church and the World agree to say, solemnly and earnestly, to those who are married.

But the Church says something more. For many centuries the true character of marriage was unmistakably proclaimed by its inclusion amongst the sacraments of the Gospel. When, however, our Church limited the meaning of the word sacrament to describe only such ordinances as both were personally instituted by the Incarnate Christ and also are generally necessary to salvation, marriage could, of course, be no longer described by that particular name. But it remains, and for Christians it must always remain, a sacramental ordinance, an outward and visible sign of an inward and spiritual grace. Just as in the Eucharist the priest performs the outward acts, but, if the appointed conditions are fulfilled, the Holy Ghost co-operates with him and sheds upon the bread and wine the mystical presence of Christ's most blessed Body and Blood; just as in absolution the priest pronounces the word, but, if repentance and faith are present, God Himself bestows forgiveness; so in marriage there is seen on earth the pledging of mutual troth, the giving and receiving of a ring, and the joining of hands, but, if these things are performed not otherwise than God's Word doth allow, those who do them are, in the unseen and spiritual

world, joined together by God, and that which is bound on earth is bound in heaven.

Thus we are taught that in the mind and purpose of God marriage is a means of grace; a help towards a more religious life. He expects that you will each love Him more and serve Him better because He has given you this great spiritual aid, that your souls will grow more perfectly in grace and knowledge as you read together His holy word and unite in sacrament and prayer, and that you will each walk more steadfastly than hitherto along the narrow way because He has called you to make the journey together.

That these hopes of your Heavenly Father may not be frustrated, resolve to have some considerable portion of your religious life in common. It is true that we cannot share with any one the entirety of our life with God; but those who are married will miss the characteristic blessing of marriage unless they make a habit of sharing all of their religious life that may be shared. I pray you to resolve that you will henceforth[1] read together every day some part, however brief, of God's word, and daily come before His presence together speaking in alternate prayer, that you will stand together in His house and kneel together at His altar, and thus seek continually the continuance of that blessing which He bestows and initiates to-day, and with which He now sends you forth to meet the changes and

[1] Burgon's *Commentary on the Gospels* is a very good book to make a beginning with.

chances of this mortal life. We know not what these may bring to any one of us, but we do know, for we have His promise, that in whatever circumstances we may stand it is impossible for us to seek His blessing according to His own appointment and not receive His all-sufficient grace and help for every time of need.

XXII

By the Rev. HERBERT BURY, M.A.,
Vicar of St. Paul's, South Hampstead

In place of the prescribed exhortation, permit me to offer you a few words of a less formal character, although I cannot claim for them the depth or spirituality that is to be found in the actual words of the Prayer-book.

When one joins together in church and blesses at the altar two such lives as yours, with such bright and happy prospects before them—for I am sure no cloud dims your view—one finds one's self longing that it may always be bright and happy for you while you live. But that cannot be.

Life must always be, like many a wedding day, storm and sunshine, now dark and overcast, now full of light. May God give you much joy in years to come, and grace to go bravely and affectionately through the darker, sadder parts of life together, heart to heart and hand in hand, as joined to-day!

No advice, however, even though it be of the best, can prepare you to meet *all* that is to come. The

marriage state is so special and exceptional compared with any other of our relations to each other, that it is certain to bring out new features in the characters of those who undertake its duties. However well, therefore, a man may know the girl he marries beforehand, or however well she may know him, they cannot possibly know each other as they will when they become husband and wife. The new relations will bring out new features in the two characters, such probably as have never appeared before. They may be virtues, or they may be faults and failings. Let me counsel you, therefore, to be watchful from the very first against anything that may injure the confidence and affection you feel towards one another now, or that may break in upon the peace and happiness of your new home. Watchful especially, I mean, in the early weeks and months, or the first year or two of your wedded life. Remember, as Jeremy Taylor so quaintly but truly says in his sermon on the marriage ring, "Every little thing can blast an infant blossom; and the breath of the south can shake the little twigs of the vine when first they have begun to curl like the locks of a new-weaned boy, but when by age and consolidation they stiffen into the hardness of a stem, and have by the warm embraces of the sun and the kisses of heaven brought forth their clusters, they can endure the storms of the north and the loud noises of the tempest, and yet never be broken." May that be your experience! May every loyal, faithful, loving tie now prevailing,

every manly, womanly feeling within you, every good resolution and aspiration you are now experiencing, be watchfully and carefully guarded and preserved, and keep you ever together in holy love in this life, and bring you to that higher, truer, and purer love above!

XXIII

By the Rev. J. LLEWELYN DAVIES, D.D.,
Vicar of Kirkby Lonsdale

After the marriage ceremony has been crowned with this final benediction, it is appointed that some words of counsel should be spoken, setting forth the duties which arise out of the relation into which the married pair have entered.

For every human relation has duties of its own. Every state of life has belonging to it dispositions and behaviour which it demands, and by the help of which its ideal will be realised. The husband is called upon to be a true husband to his wife, and the wife to be a true wife to her husband. And it is always wise, even when a happy love seems to make the thought of obligation superfluous, to keep in mind the authority of duty. The most enduring happiness does not fall to the lot of those whose minds are set upon obtaining the utmost enjoyment out of life; rather is it the reward of those who reverently endeavour to be what their Maker would have them be in each state of life to which He calls them.

The Apostles of Christ, in what they enjoined upon husbands and wives, took more account than we need

to do of the relative weakness of the woman. For they always taught with express reference to the circumstances of their own time. They exhorted slaves to be patiently submissive to their owners, as well as wives to be subject to their husbands. What they held up before their fellow-believers as the ideal of married life was such a union as was described in the words, "They two shall become one flesh." They urged both husband and wife to give themselves each to the other in loyal love, requiring at least as much surrender of self on the part of the husband as on that of the wife. But they assumed that the customs and laws of the time were to be accepted. If the customs and laws of our time have made woman less dependent on man than she was in the apostolic age, it will be reasonable that the subjection of the wife to the husband should also be modified in nature and degree. But the ideal to be put by the Christian teacher before a married pair is still the same—a true spiritual union in heart and life and co-operation. And who will not admit that the perfect grace of married life must still be found in the Christian use of strength by the stronger, and in a yielding gentleness on the part of the weaker? Let the mutual behaviour of the husband and wife learn to adjust itself day by day both to the union which is to be held sacred, and to the actual conditions of their lives; and let them make it their aim to keep at bay all influences which would threaten their loyalty to each other.

Let me say then to you, whom we are sending forth on your new way with all the benedictions that the Church can multiply upon you, and with earnest prayers continuing to go up from the hearts of your friends on your behalf; reverence from this hour, and never cease to reverence, that Holy estate of Matrimony to which you have been called; expect with confidence a happiness to be received as God's gift; be prepared for trials of various kinds, which may put your faith and patience and Christian temper to the test; and doubt not that, if you let your new experiences do for you what God intends that they should; if you go forward to meet any trials which may form part of your lot, as well as to enjoy your promised happiness, in trust and love and thankfulness; if, by God's grace, the mind of self-assertion is conquered in each by the mind of self-surrender, you will find that the union which joins you each to the other so closely will also bring you both nearer to God.

XXIV

By the Rev. JOHN H. ELLISON, M.A.,
Vicar of Windsor, and Reader to the Queen

In the prayers we have been using the Church assumes that a wedding is a time of need. She does not shrink from putting into the lips of the congregation, on behalf of those who have just been married, the very same versicles which are ordered for the Visitation of the Sick. It is as though she wanted to say to you who are now man and wife—"Whatever else may happen to you on the road of life, you can never be in greater need of God's help than you are to-day."

> O Lord, send them help from Thy holy place,
> And evermore defend them;
> Be unto them a tower of strength
> From the face of their enemy.

The very words she uses in the chamber of the sick are the words she chooses as most appropriate for the wedding service, and none probably feel their appropriateness more than you do, who, as man and wife, stand face to face with new duties and responsibilities, and realise more than ever your need of help.

The service goes on to point out three directions in which we may expect that God will help you. We prayed just now that God would so vouchsafe to send His blessing upon you that "they obeying Thy will, and always being in safety under Thy protection, may abide in Thy love unto their lives' end."

Let us take the three points separately.

(1) Our prayer was that you might *obey God's will.* God's will for you is that you should live to His glory, and the way in which you can best do this is by so living that the world may be a better and a happier place for your having lived in it. To enable you to do this God is placing in your hands to-day a new weapon — one that you have never handled before—the weapon of married happiness. The duty is the same for all, but all have not this special weapon with which God has equipped you. I pray you to use it as a weapon. Do not treat it as something that has come to you by chance. Do not treat it like some beautiful ornament that will spoil by being used. It is a weapon which must be *used* if it is to be kept in proper order. I pray you so to use it. I pray you to say to yourselves, "God has given to us this great and undeserved happiness, not that we may keep it selfishly to ourselves, but that through it and by it we may make the lives of others happier." And believe me that there is no greater power for good in the world than the married life of two people who know that they are happy themselves, and who

consciously and deliberately try to make their happiness a means of blessing to others.

(2) We have prayed for you that you may have that sense of security without which married happiness can never be a permanent thing—that you may be "in safety under God's protection." Surely it is the most important thing of all, that amid all the ups and downs of married life you may never lose the strong sense that God's loving wisdom is guiding you, and binding you closer to one another, and leading you gently upwards.

How are you, in the face of everything that may seem at the time to tell against God's love, how are you to retain a firm hold upon this secret of a really happy life? Surely by carrying into it as a permanent possession, which you will never allow to slip from your grasp, the best and deepest of the feelings that are in your hearts to-day.

If some one were to say to you to-day that it is merely *by chance* that all this happiness has come to you, you know how there is that in your hearts which would rise up in protest against the thought. "No," you would say, "as we look back into the years through which we have already passed, we can see how God's hand has been at work upon our lives, preparing us for one another, drawing us together, so ordering it that this thing should happen, and that thing should not happen." "How can we," you would say to-day, "but put trustful confidence for the future in that loving,

guiding power to which we feel that we owe everything in the past?"

My dear friends, make much of such thoughts. Do not allow them to slip away from you. When your wedding day comes round in the future, try to recall that spirit of quiet thankfulness and trustfulness with which you welcome it to-day. Be on the watch for greater blessings in the future than any you have known in the past. Depend upon it that the God who has begun a good work in you will accomplish it unto the end. Try to look upon every such blessing as an answer to our prayers to-day that you may always be in *safety* under God's protection.

(3) We have prayed for you this one more thing, that you may "abide in God's love unto your lives' end." That is a prayer for *perseverance*. You have *your* part to do. There is need for perseverance in married life, and perseverance is as hard a thing for married people as it is for others. Thoughts and resolutions which seem natural and easy on such a day as this, are apt to lose their power in the commonplace routine of everyday life. You will have to live in the world of to-day, and though in many respects the world of to-day is a better world than that in which our forefathers lived, it has its own special difficulties and temptations. It rather prides itself on paying little regard to the pious customs and habits about which our forefathers thought a great deal, and which, as they believed, lay at the root of

England's greatness. The worship of God on Sundays, the family worship, the joint prayers of husband and wife, all these are things which have died out in many quarters. Be it yours to hand on to others these great and good English customs as you yourselves have received them from others. Let it remind you that there is a duty which England expects of the heads of her households, as of her sailors and her soldiers, to carry on the great traditions which made England great, and alone can keep her great.

All this will need effort, self-control, perseverance. In such matters the old proverb holds true, that "Well begun is half done." The first year, the first few weeks of your married life will set the standard of the whole. If I may give you a word of advice, I should say—Lose no time in making *some* rules for yourselves; talk them over; let them be simple, such as you believe that you *can* carry out. When made, use every effort to keep them; and if at any time you should fail, do not be ashamed to pick them up anew.

Let them not exclude some daily prayer together. St. Peter, who, as the Prayer-book reminds us, was himself a married man, felt the importance of this and the difficulty of this. The advice which he gave to his married friends, in order that their prayers might not be hindered, was this—Remember that you are "heirs together of the grace of life." That advice I hand on to you to-day. Take that for the

motto of your new life "as being heirs together of the grace of life; that your prayers be not hindered." To others is denied what to you is given, that going in quest *together* of the best thing life has to give. Use it. Persevere in it. Believe me it is only as you set yourselves to abide in God's love unto your lives' end, that you will be able to retain that trustfulness which can carry you through the difficulties of life, that happiness which is the weapon you take with you from this altar in your efforts to make others happier, and so to live to God's glory.

XXV

By the Rev. G. F. FORBES, M.A.,
Perpetual Curate of St. Cyprian's, St. Marylebone

This day is a day ever to be remembered by you, my brother and sister, with very great reverence and regard, a day of joy and holy gladness; the day upon which your hearts' desire has been accomplished; the day upon which you have given yourselves each to other, to live henceforth as man and wife; the day upon which you have been made one by God, to live together in the Holy estate of Matrimony.

The Church, whose help and blessing you have invoked, has provided that after your marriage some few words should be addressed to you regarding the duties of man and wife, and therefore I would venture to set before you what those duties are, and the means by which they can be discharged.

The demands the married state makes upon each of you.

It calls for a sacrifice.

A sacrifice to be made of self for the sake of the other.

A sacrifice to be made readily and cheerfully, and

which will be made on account of the love that animates the heart of each.

The married life demands of you, my brother, a sacrifice that will cost you not a little.

For, indeed, you are to sacrifice yourself for your bride, as Christ sacrificed Himself for His Bride, the Church.

What that sacrifice was you know, complete in every particular and in every detail, ending only in death.

Marriage is a type of that mystical union which exists between Christ and His Church. How close, how perfect, how constant that union, you can judge by what Christ did for His Bride. A similar union has now been effected by your own will between you and this woman who has become your bride. That union can only be continued by the same method which our blessed Lord adopted, the sacrifice of Himself for the good of His Church.

You must then be prepared to sacrifice yourself for her whose heart and affections you have won, and to whose keeping and earthly guardianship she has entrusted her life.

It is no light matter, but one of tremendous responsibility, for you to have asked this woman to become your wife, for you render yourself accountable to Almighty God for her wellbeing, the moulding of her character, the perfecting of her life, for neither the man nor the woman is perfect or complete without the other.

How can this be done?

Simply by sacrifice, the sacrifice of oneself, the surrender of desires, wishes, and temper, of one's own way. Yes, the yielding in little things, the trifles, the things that do not so much matter. And this sacrifice is likewise demanded of you, my sister, in the sweet, gentle, and loving influence you can exercise. To ever forego your mere will and pleasure for the sake of him whom you have accepted as your husband, the partner of your life.

Sacrifice then you must, much that is dear to you, and let him find in you one to whom he may ever come, and in whom he may ever confide, in the joys and pleasures, in the sorrows and difficulties, in the sins and omissions to which man is especially liable.

This day, in this holy place, before this congregation, in my presence, and in the presence of the holy angels, and before God, you have promised and pledged yourselves to be all that I have mentioned one to another till death you do part.

For remember that now you are no longer twain, but one flesh; therefore there must be but one will, one mind, one desire, one object, namely, to promote each other's good, both temporal and spiritual; not to please oneself, but to follow the example of Christ, Who pleased not Himself.

And in your married life you will find the opportunity of making this sacrifice, of making a daily offering in the many little things that arise in the

course of the trivial round, an opportunity of sacrificing self, and all that pertains to self.

Without the constant recollection of this sacrifice that is demanded, love will be choked, will wither and die, the heart will be hardened, a cold selfishness will take the place of that love which fills and warms the whole being with its fire and its purity.

Well might you shrink, both of you, from the responsibilities which you have incurred in coming here and being pronounced man and wife together, in the name of the Father, and of the Son, and of the Holy Ghost, were it not for the assurance of a power being given you from on high, to enable you to carry out and fulfil your pledges to one another, that power being God's best and truest gift to man, the Holy Spirit, the Spirit of purity and love.

That gift will enable both of you to make sacrifices for each other, to bear with each other's weaknesses, to be tender and gentle in the hours of trial and seasons of difficulty and of differences which must certainly arise during our imperfect existence here.

Love, holy, heavenly love, will enable you to overcome and conquer all obstacles.

For it is a power stronger than death.

It is like the gold that is tried in the furnace, becoming purer and purer, brighter and brighter, the more it is tried.

It is the balm for all wounds.

It is the oil that calms the troubled waters.

You will find the two most powerful words in the world are these two, love and sacrifice. Ever have them in your mind, let them be engraven upon your heart, and reflect upon them in the hour of trial and time of difficulty.

And now, my brother and sister, I bid you go forth, with the blessing of God and His Church, to live in His fear and love that new life upon which you have now entered.

Come what may, joy or sorrow, suffering or death, ever remember the great Father, by whose love and will you have been made one, and turn to Him in all things pertaining to your daily life.

Day by day, as you kneel in prayer, forget not to pray for each other, that you may both increase more and more in that love which passeth all understanding, the love of God. Frequently kneel at the holy altar, and especially on the anniversary of this glad day, to offer up your thanksgivings, and to receive Him Who strengthens you in the sacrament of His love, by giving you His own most precious Body and Blood to be your spiritual food and sustenance. Go forth, then, from this holy place, and may the Prince of Peace and King of Love ever dwell with you in your earthly home, and receive you, after this life is ended, into the heavenly home above! Amen.

XXVI

By the Rev. E. S. HILLIARD, M.A.,
Vicar of St. Andrew's, West Kensington

"The altar of God, even unto the God of my joy and gladness."—Psalm xliii. 4.

Happiness and Responsibility

The marriage altar, the altar of joy and gladness, is the trysting-place on earth, where human *happiness* meets human *responsibility*. Christians have no right to request the blessing of the Lord Jesus in Holy Marriage, unless they are convinced that their chief hope of human *happiness* lies in their marriage. You, my brother and my sister, obedient to our central and instinctive hunger for joy, have come to this altar, hoping that it may be the altar of your joy and gladness. Your relations and friends re-echo this hope in their prayers and wishes for you. But, above all, God, Who gave you this hope, shares it with you. He, more than any, desires your happiness to-day, when, by the blessing of His Son, your Saviour, He makes you man and wife.

Responsibility

But who can doubt the immeasurable *responsibility* of Holy Marriage? No one, except a fool or a knave, thinks frivolously of, speaks frivolously about, behaves frivolously at, weddings. "For better, for worse . . . till death us do part." These are words, of which no intelligent man or woman can ignore the gravity.

Happiness

But if the responsibility is great, the happiness should be at least as great. And happiness, which is true, has a magic, which makes all burdens light, and a splendour, which illuminates all gloom. In books we read so often that "they were married, and lived happily for ever afterwards"; but in real life, in a fallen world, we know that marriage has no golden key which admits us to any earthly paradise. We expect our full share of human difficulties, but we also expect that Christ, Who is the third contracting party in Christian marriage, will enable us to meet them and master them, and to grow stronger, and nobler, as He did through suffering.

Christ the King of the Home

How shall you achieve this success? *By maintaining Christ*, where you have placed Him to-day, upon the throne of your now united life, *as King*. You have enthroned Him there by asking, and receiving,

His blessing on your union, which He has gladly given. Maintain His autocracy over your new life in every detail. Go on as you have begun.

1. *In private worship.* — Pray together. Offer Christ's own prayer to the one Father, with one voice, every day, as the natural expression of the needs and faith of your one life.

2. *In public worship.*—In obedience to the Master's dying commandment, seek frequently and together, in the Blessed Sacrament, that "power from on high," which we can secure nowhere else.

3. *As earnest and intelligent pupils in Christ's school-room*, be for ever learning the Holy Catholic Faith, for the sake of your own souls, and for the sake of your children, with whom, please God, your marriage shall be crowned. Children are our best friends, and they help us most, when we most try to help them home to God.

4. *By unselfish ministry.* — Marriage supplies the highest opportunities for self-forgetfulness and self-sacrifice in the best interests of others. Live for any one rather than yourselves. Women need this challenge less than men: and yet men are never manlier than when given to ministry beyond self.

Character

Withered cynics ask "*Is marriage a failure?*" Christians reply uncompromisingly, "*The character of those, who contract marriage, frequently fails.*" Store

up the character of Christ within you, reproduce it in your own characters, and you will not fail. Before you lies the unknown future, and it is crowded with angels, saints, and God. Front it without misgiving, for Christ is your "own familiar Friend," Whom you have trusted; and He can enable you, if you are true to Him, so to live that, on the judgment day, you will thank Him for having made you man and wife, before this altar of your joy and gladness to-day.

XXVII

By the Rev. W. T. HOULDSWORTH, M.A.,
Vicar of St. Andrew's, Wells Street

The Holy estate of Matrimony, into which you have entered and been united, is one which, as you have just heard, has been consecrated "to such an excellent mystery that in it is signified and represented the spiritual marriage and unity betwixt Christ and His Church." At the root of this "mystery," which a deepening spiritual experience will disclose more and more as time goes on, lies one plain and patent fact.

The Church is the body to which we as Christians belong, and such as the individuals are who compose the body, such will the body itself be. Your union in the sacred bond of marriage is not only a symbol of the union that exists betwixt Christ and His Church, it is to be a real and effective agent for cementing and consolidating that union. Wherever you go you are to carry with you your Christian profession, and by your conduct and example make the conduct and example of your Master, Jesus Christ, a living power, a moving and inspiring influence among those with whom you may be brought into contact.

And it is in your home life, in your relations to each

other, to your household, to your children, if God grants you this blessing, this precious responsibility, that the culture of your Christian life, and all that that involves, must be faithfully and diligently developed. The model of home life, if we could but set it forth, would be the home life at Nazareth. You can picture the type; the gentleness, the tenderness, the unselfishness, the sympathy, the generous rivalry in each to outdo the other in works of love and kindness and mutual help, that would reign there. Set up that type as the pattern of home-life to which you will seek to conform yourselves; try and make your home what you feel it would be if Jesus Christ were living there.

And remember, never let yourselves forget that that is just what He desires to do, to "come and take up His abode with you." He has promised to do it, and He offers you the means through which you can secure His presence with you always. There are three special means of grace of which I would remind you, and press very earnestly on you to cultivate and never to neglect.

The first of these is prayer, your private devotions. Here let me commend to you a simple yet comprehensive rule, which, if you make of binding obligation, will ensure the fulfilment of Christ's promise to come to you and do for you all that you need to have done. It is this, "to use private prayer night and morning, and to read a few verses of the Bible daily."

The second means of grace is that of public worship. Another brief rule I would offer you for the discharging

of your duty here, "to attend church regularly on Sundays, and on all the great festivals of the Church." Give to that rule also a binding force, remembering your Lord and Master's gracious promise, "Where two or three are gathered together in My name, there am I in the midst of them," and make it your firm purpose and resolve to take full advantage of your privileges in this respect.

There remains one more, the highest, the most special of all the means of grace, our Lord's own ordinance, carrying with it His own command, "This do in remembrance of Me." Make it your settled purpose to come to Him frequently then, to receive from Him that spiritual food which He gives for the strengthening and refreshing of your souls. And let me urge you to take the earliest opportunity of doing this, that you may together, at the outset of your married life, offer yourselves definitely and irrevocably to Him and to His service.

If you will put and keep these three plain duties in the forefront of your life, your united life; then the blessing which has been pronounced upon you will continue to rest and abide on you and on yours.

XXVIII

By the Rev. H. G. BONAVIA HUNT, Mus.D.,
Vicar of St. Paul-at-Kilburn

The service in which we have just taken part is a perpetuation of the oldest human institution, a renewal of the earliest covenant of Divine appointment. The Lord God, Who saw everything that He had made—and, behold, it was very good—first made man to feel that it was *not* good for him to be alone, and then supplied his need as a social being by creating a help that should be meet for him. Of the first plighting of the marriage vow there is no record, but doubtless it was as simple as it was sweet and true; and certainly no ceremonial of after times could have matched in dignity or excelled in completeness the first solemnization of the Sacrament of Eden, when the Lord God Himself was the officiating Priest, when the song-birds were the only choir, when purity and love were the only bridal train; with Eden's arching groves for sanctuary, and the tender green of Eden's lawns, which nature herself bestrewed with flowers, as a carpet for the sinless virgin's feet.

The first marriage marked the beginning of that

which we all, with but rare exceptions, treasure in our hearts as the most sacred of earthly places, the most precious of earthly blessings, home. This word, as we know and love it, is the expression of all that is sweetest and dearest in every human existence. But we must remember (especially in this our day) that no true home can come into being unless it is reared upon the foundation of this holy covenant, and that once the foundation is removed the whole structure must fall into ruins. "Till death us do part" is of the essence of the covenant; it is no mere state contrivance, or human invention, but part of the Divine economy in the creation of our race, for the preservation of its happiness in the sanctuary of home.

It is of God's mercy that when our first parents fell, and the angel of conscience drove them forth from the garden of innocence, they were permitted to take with them this Sacrament of Eden as the one remaining dower of their former spotless life, and to hand it down to their descendants as the heirloom of their once unfallen estate. A divinely blessed marriage is an ever-living, ever-speaking witness in the midst of a sinful world, that the love of man and woman can yet preserve in it a strain of the sinless life of Eden, because it is pure and true, and, like a vine whose roots are still fixed in the earth of Paradise, can send forth branches laden with fruit after its holy kind. In the first human family, God set up His first Church, with

the head of the family as the chaplain of the household, to lead its devotions, to teach by word and work, and to govern all by the rule of love.

Surely, then, it behoves all who enter into this blessed covenant, to keep the deposit of perfect human love committed to them as a priceless heritage for which they must render account. It is a powerful talisman for good or evil. As the heaven-made marriage is the highest form of earthly bliss, so is the unblest union the greatest evil in life, and the parent of many sorrows. Beautiful is the gift, but fragile because of the natural frailty of those who hold it. The hot breath of a passionate word may stain it; its lustre may be dimmed by an evil look. Selfishness shatters it to pieces, sometimes beyond all restoration. This heirloom of Eden, therefore, this precious jewel of the crystal age of pure humanity, requires delicate handling and careful keeping, clasped between the joined right hands of man and wife. The mutual compact of this covenant means mutual love, mutual confidence, mutual interests, mutual forbearance. When the glamour of newness has passed away, the solid realities of life will need all these qualities to preserve the home, and keep it clean and sweet, as befits the cradle of the Church of God.

There is nothing more beautiful on earth than the mellowed love of a godly union which has strengthened with the years, having passed through the fires of trial and the deep waters of many sorrows, and is bright as

the evening sunshine and serene as the skies from which it falls. To those we have seen joined together we can wish no fairer prospect under heaven; for they not only carry with them a reflection of the light of Eden, but will see shed upon their homeward path some herald rays of the joy beyond.

XXIX

By the Rev. H. W. HUSSEY, M.A.,
Sometime Rector of Shalston

Very mysterious and hard for us to understand is the Bible story of the first making of woman—"The Lord God caused a deep sleep to fall upon Adam, and He took one of his ribs, and of the rib made He a woman, and brought her unto the man;" but at any rate the spiritual lesson seems clear. Adam declares it in the words, "This is now bone of my bone, and flesh of my flesh. . . . Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."

This same chapter[1] records, what, if we think it over, we see to be the story of man's development and education under his Maker's hands. He is put into the Garden of Eden, "to dress it and to keep it"; in other words, he learns how to deal with nature, so as to make her yield a return. The living things are brought to him to be named. Here we see the growth of man's self-consciousness, as he learns to know himself, in distinction from the rest of creation; we see the

[1] Genesis ii.

growth of his powers of observation, comparison, and classification, as he takes note of the creatures; we see the growth of his language and power of expression, as he tries to fix the characteristics he had noted by a suitable name. We see the beginning of man's moral life, in the law that guarded the tree of the knowledge of good and evil. Not all he saw or could reach was good for him: a moral element, self-mastery, self-denial, came in.

But more was wanted; the life of the affections and of the heart must be developed, love must start forth, with all its educative, exalting force, with its attendant graces of forbearance, patience, and self-sacrifice. In woman man sees the crown of his life. As she stands before him, he recognises her as the help meet for him, bone of his bone, flesh of his flesh, dependent on him in a measure, yet not inferior to him, not made of some baser stuff, some less precious metal, but able to think the same thoughts, and share the same hopes and fears; able as he was to worship, to hear the voice of the same Lord God; able also, alas! to be tempted as he was tempted, and to fall as he fell; able also to feel the same remorse, and to repent with a like repentance, and to hear the same gracious promise of restoration, the same divine words of hope. Here then, at the very beginning, we see the divine purpose, the divine ideal of human marriage; we know how man fell away from it, how woman was undervalued and wrongly valued, held to be a thing inferior, a slave little better than

the cattle, to be bought and sold; but we know too, thank God for it, how in Christ the lost ideal was found again, how marriage was brought back to its proper place. We know how Christ has consecrated the words of Genesis, and made them his own; for this[1] cause shall a man leave his father and mother and shall cleave unto his wife. We know how in Christ there is neither male nor female,[2] we know how the Christian Church places man and woman in a position of absolute spiritual equality: they are "heirs[3] together of the grace of life," they are regenerate in the same baptism, indwelt by the same Holy Spirit, nourished by the same sacrament of the Body and Blood of Christ. And for you two, whom this day God hath joined together with the blessing of His holy Church, in a union never to be dissolved on this side of the grave, what is the practical lesson to be learned from these thoughts? Keep in mind the deep meaning of those words, "bone of my bone, flesh of my flesh." Strive after a perfect sympathy, such as the identity of your common nature allows and demands.

Woman may have her own characteristics and man may have his; tastes may lead her one way and him another, but in essence in its innermost heart the nature is one and the same; there is no pursuit, no interest, no hope, no fear, no joy that each cannot

[1] St. Matthew xix. 5. [2] Galatians iii. 28.
[3] 1 St. Peter iii. 7.

sympathise in, and in some measure understand. Sympathy, perfect sympathy, deep, all-embracing, and abiding: what a blessed thing it is, how great a gift of the Divine Spirit, how to be prayed for, how to be valued; yet, alas! how difficult a thing, how rare a thing, how at the mercy of all the changes and chances of life, how liable to be dissipated, by any foolish misunderstanding, by any ill-chosen expression, hastily spoken it may be, but never intended to bear the meaning too readily put upon it!

There are provinces, of course, in life that belong some more specially to the man, and some to the woman. The tendency and temptation is for each one of us to live apart and absorbed in our own special province, and not to look beyond. The man may have his deeper studies, engrossing scientific problems, it may be, demanding close and exhausting thought; or he may have his business worries, questions involving many considerations, and wanting, sometimes, quick insight into the characters of others. These things how often the man locks up in his own breast, and bears his burden alone; he says to himself, "She is a woman, how can she understand? It is not fair to ask her." How good it might be, very often, if he would only break through his reserve, if he would tell his wife enough to give her an intelligent interest in the great aims of his life; she cannot, perhaps, understand all, or nearly all, but she could understand enough, very often, for quick and helpful

sympathy in practical matters; and her quick instincts in judging others, might often lead him to happier results. On the other hand, let the woman consider the deep responsibility of indifference to such appeals for sympathy, if they are made to her; if she shrinks back and will not try to understand, or to enter into the meaning of a life of deeper thought and wider activity than she has been used to, is she fulfilling the divine purpose? Is she the help God designed her to be? Do you remember the pitiful story in one of the most tragic of George Eliot's novels?—how the talented young doctor finds he has married nothing but a pretty face, an empty head, and a shallow heart; how he unfolds something of his hopes and purposes to his young wife, and all her answer is, "Oh! dear, I wish you belonged to some other profession."[1]

So on her side the wife sometimes may have her province, where she thinks that she must live alone. There is the deeper spiritual side of her nature, but she is shy of speaking of its hopes and fears. "Oh," she says, "he is a man, how can he care?" No doubt religion attracts women with greater readiness than men; it is a commonplace that you see more women in our churches than you do men; but is this because, as men flippantly say, the woman's intelligence is inferior to the man's, because the woman is more emotional and less logical? May it not be that woman, owing to the very conditions of her life and training, is more

[1] *Middlemarch*, G. Eliot.

under restraint than man, more disposed to self-repression,[1] and self-sacrifice, so may she not be more open to the influence of the Spirit, better able to catch the heavenly music? And, if she be more religious, it is no sign of intellectual inferiority, rather a fulfilment of Christ's words: "Blessed are the pure in heart, for they shall see God." But if, as sometimes may be, in the things of the Spirit the woman has felt more deeply and thought more earnestly than the man, if in these things she is better fitted to guide than to follow, does not this fact bring with it its own responsibility? Must the light that is in her be hid under a bushel, and not be set on a candlestick to give light to the house? Is it to be witnessed to only by the beauty, the purity, the devotion of her own individual life? Are there not moments when words of hers, lovingly, wisely spoken, may pierce the mask of seeming carelessness and indifference; moments when spirit may speak to spirit, and both of them attain to a more perfect sympathy as both yield themselves more completely to the same God, "What knowest thou, O wife, whether thou shalt save thy husband?"[2]

May God then bless you both, and may He bless specially with the gift of a perfect sympathy! May He teach you to trust one another more and more! May He establish between you perfect openness and confidence, so that you may know, to the very full, the joy

[1] *Thoughts on Religion*, p. 185, G. S. Romanes. Longmans.
[2] 1 Corinthians vii. 16.

of the mutual society, help, and comfort that the one ought to have of the other! May that sympathy be your guide and strength, when the bright opening of your married life is clouded by the strain and trouble, it may be, of later years: may it shine forth once more to welcome you, never again to be parted in the life beyond the grave!

XXX

By the Rev. A. C. MANSTON, B.A.,
Rector of St. Ninian's, Castle Douglas, N.B.

You have invited me, my dear brother and sister, to speak a word of counsel as you embark on your new life.

What we have done this morning is to consecrate a union of man and wife in the sight of God. According to the highest view this Solemnizing of Matrimony is the visible sign, the perpetual enactment before our eyes, of a great mystery. As the baptismal water symbolizes the washing of the soul, so the marriage-bond signifies the union of the soul with God. That is the highest view of what has now been done. Happy are those who can receive it!

But in the simpler human view we have consecrated the union of man and wife; and we shall perhaps best rise to the comprehension of the higher view as we keep that marriage holy and inviolate.

See to it, then, that this union shall make you both united indeed, not in the first days only, but in all that are to come. A clever woman has said that marriage is a lesson that must be learnt new every morning. Let each morning find you more perfect in that lesson, until you know it really *by heart!*

May I point out what will most contribute to union in marriage? It is a perfect confidence in one another. Let nothing come between to spoil that. Most divisions in married life are caused by the first distrust, the first concealment, the first treachery. Say nothing that the other may not hear. Do nothing that the other may not see. Tell each other everything, even disagreeable things, for you will bear them better together. Let all around you feel that the house is not divided against itself, but established in a perfect union before God and men.

A true husband will know how chivalrously and tenderly to protect the woman who has been given to his care. He will keep her as the apple of his eye. He will honour the name he has given her; and his reverence for what is divine in woman's nature will rise to the height of "worship," which means all the honour man can show to mortal. That was a fine reply made by King James I. to Dr. Reynolds, who had objected to the phrase "with my body I thee worship." Turning to Dr. Reynolds (with smiling said his Majesty), "Many a man speaks of Robin Hood who never shot in his bow. If you had a good wife yourself you would think all the honour and worship you could do to her well bestowed."

A true wife, for her part, if she has come from a good home, will try to reproduce it or make a better; and, if of worthy parents, will seek to renew their excellence in herself, so that all around may call her blessed.

Her heart will go forth to her husband; he will be her hero, her fearless, spotless knight, the true lord of their home. In their children, if God so bless, she will see the pledges of a union that can conquer time.

Let me send you away together with the wise words of the late master of Balliol, Dr. Jowett:—

"Marriage is the greatest event of life; it is also a new beginning of life. . . . It is the best and most lasting thing. It is heaven upon earth to live together in perfect amity and disinterestedness and unselfishness to the service of God and man until our life is over."

XXXI

By the Rev. M. R. NELIGAN, M.A.,
Vicar of St. Stephen's, Westbourne Park

Brethren in Christ, on the occasion of a marriage the Church directs that an address shall be delivered. The object of such an order of the Church is, first, to set before you who have to-day entered into the Holy estate of Matrimony, and second, before you who are present here to-day as witnesses of this marriage, the fact that marriage is holy. Such an order of the Church is, like her other orders to her children, at once wise and convenient. It is wise, for our spiritual mother would direct her children with wisdom at each new stage of their lives. It is convenient, for she chooses the most appropriate and solemn moments of her children's lives for teaching them again and again the eternal truths which have been committed to her keeping. To-day she teaches us the truth that marriage is holy.

Yes, marriage is holy; for it was ordained of God Himself in the time of man's innocency.

And marriage is holy; for those whom God hath joined together, man cannot put asunder.

Marriage is holy, again, for it represents to us that mystical union which is betwixt Christ and His Church, for the inception and endurance of which union, in His followers, He shed from His sacred side both water and blood, the symbols of the two great sacraments of His Church.

Ah! but marriage is holy, for all home life is holy. One of the great lessons of the Incarnate Redeemer's life is the sanctity of the home. And even from His cross comes His blessing, ringing down through all the ages, on home life. "Woman, behold thy Son!"[1] "Behold thy mother!"[1] Thus does He, Who blessed the marriage feast at Cana of Galilee, even from His cross send down His tender blessing and care on home life.

And it is into such a holy estate that these two persons have to-day entered. Let us see to it that our prayers follow them into that new life which they now commence. It *is a new life*. They leave their former life behind them from this moment. As they walked from the chancel steps to the altar they walked *as man and wife*. The new life is *theirs*. Together they must live it. Together they must buy their experience. Together they leave the old life with its own peculiar relationships behind. We can only follow this husband and wife now, in their new life, with our prayers. I beg of you, when, in a few moments, we shall kneel in silent prayer, that you fail not to entreat the God

[1] St. John xix. 26, 27.

Who, in His love, has "joined together this man and this woman," to prevent and follow them with His grace, so that, no matter what the new experience and life may bring them of joy or sorrow, sunshine or cloud, yet that they may see His Fatherly hand ever over them, His Fatherly care ever protecting their home.

And to you who have to-day entered into this holy and sacramental bond, let me give a few very brief and simple counsels and rules, to help you to keep true to that God Who has given you your love for each other, and to make and keep your new home Christian like your marriage.

(1) Say your prayers, or some portion of them at least, *together* ever day. It will need some little effort to do so at first. But, believe me, it is worth the effort.

(2) Let there be family prayers at least once each day in your new home.

(3) See to it that your servants and those dependent on you have time granted them for enjoying spiritual privileges and discharging religious duties.

(4) Kneel together as man and wife regularly at the altar of your God. There shall you best renew those vows you have made to-day. There shall you best find strength to keep them. There, in the sacrament of dying love, shall you best find fresh proof of that truth which is so plainly evident to you each to-day, in your wonderful happiness, that "God is Love." May that

love ever be over you in your new life! May your endurance in love for one another teach you more and more of the ever-enduring love of God the Father, Son, and Holy Ghost!

Let us Pray.

[*Pause for silent prayer.*]

XXXII

By the Rev. FREDERIC EDWARD RIDGEWAY, D.D.,
Vicar of St. Peter's, Cranley Gardens

Very full of speaking symbolism is the marriage service of the English Church—symbolism that tells with all the eloquence of action the deeper meaning of the marriage rite. It speaks of its sacredness, its permanence, its spirit.

For (*a*) first there is the teaching of the place, witnessing to the highest aspect of the marriage bond, of that which makes marriage Holy Marriage, and gives its true sacramental meaning. That higher side is so easy to forget—the aim of many in our day seems to be to make it easy to forget it—even on the wedding day itself, when bride and bridegroom stand in full view of the altar and make their vows, it is possible to forget it. The very warmth and brightness of it all, the wealth of human love and friendship that comes pouring in on them, the greetings and the gifts, all make it easy to forget it; and so, like a thoughtful mother, Holy Church takes her children by the hand and leads them into this holy place, where they were admitted into the fold of Christ: where they have

been told so often of the love of God; where they have been anointed with the sevenfold gifts of the Spirit, and fed with the Body and Blood of the Lord, that so she may remind them that marriage is no social tie but a sacramental union, no bond which the state can make or the state can break, that God's hand alone can forge the link and His hand alone dissolve it.

And (*b*) next there is the teaching of the ring, the symbol, like every circle of eternity, of that which in a world of change remains unchangeable. True, on the wedding day for both of you there is much to speak of change, the old home left, the new home with its doors opening wide to welcome; the old ties not broken but just a little loosened, the new ties and duties and responsibilities and interests waiting to be faced; all the more need of the reminder that marriage is unchanging, that the ring is the true symbol of the bond which, made to-day, never can be unmade; that these words spoken just now were very real words, proclaiming that Holy Marriage has something in it of the eternity of the God Whose blessing is upon it.

"Those whom God hath joined together" no man, no law, no change, ay, not death itself, can "part asunder."

And, lastly (*c*), there is the teaching of the joined hands—possibly they are of the whole spirit and temper of married life—of the blended interests, reciprocated love, the interchanged sympathy, heart answering to heart, will yielding to will. It is not of course that

opinions necessarily coincide, or interests and tastes are identical; that would mean the loss of the contrast, the light and shade, all that makes the beauty of nature or of music. No, not that, but the joined hands tell of the spirit, the power that underlies the differences, if the law of Christ be made the law of the married life, the law of the home—"Bear ye one another's burdens."

That such may be the spirit of your married life, we ask to-day, for we are here not to take a mere passing interest in you but to pray for you; and this we ask for you, that whatever come to you, joy or sorrow, cloud or sunshine, there may always be the clasped hands, rejoicing together, sorrowing together, praying together, receiving the Holy Sacrament (as for the first time next Sunday you will) together; the whisper of bridegroom to bride, of bride to bridegroom, the echo of those sweet words of old: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. . . . The Lord do so to me, and more also, if ought but death part thee and me."

XXXIII

By the Rev. F. W. DEHANE SMALL, B.D.,
Vicar of Christ Church, Albany Street

"The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."—1 Cor. xi. 3.

You have come to-day to the house of God to seek the blessing of our God upon your union. Surely, then, it is fitting that you should understand the law, and the conditions of happiness dependent thereon, of that union.

The relationship of the sexes as laid down in Holy Writ, and enforced by the teaching of the Church of Christ in the Marriage Service, may be summed up in one phrase, subordination in equality. The text chosen clearly indicates this. There are two or three trains of thought, however, in the text.

1st. Christ *The* Son of Man, summing up the whole race in Himself as its one perfect representative. The Ideal Man represents man to God and God to man.

2ndly. There is the thought that the man, as contrasted with the woman, is the representative of ordinary humanity *to* God, and *for* God to humanity. Of him 'twas said, "Let us make man in our image." Hence

it is that man is *officially*, as it were, superior to woman. Woman is subordinate to man in his representative office, and on account of it. Hence man is so much mentioned in the law of Moses, woman only in the special enactments for her sex; hence also men alone, as representing the race, worship openly in Jewish synagogues, as (in the past) in temple and tabernacle; and further, on this account, man alone may teach in a Christian Church.

The third thought (and be it spoken reverently) is that Christ's relationship to God the Father is represented just as woman's is to man in regard to subordination in equality.

Christ—equal to God, "I and My Father are one," yet—subordinate, for "the head of Christ is God."

The most perfect equality yet the most perfect subordination. Equal to the Father (says one of our Creeds) as touching his Godhead, inferior as touching his Manhood.

So woman is man's equal spiritually and in God's estimation: "There is neither Jew nor Greek, neither bond nor free, neither *male* nor *female:* for ye are all one in Christ Jesus" yet inferior to man physically. The bodily superiority of man being the outward and visible sign of His representative character. Suffer me to give you not only the profoundly deep illustration of Christ's relationship to God, but also a homely illustration of this principle of subordination in equality. Let us say two officers of the same rank in a regiment; the one

who is senior in the army list, although perhaps junior in age and inferior in every way, must be obeyed *as the Queen's representative.*

A further thought. Woman is inferior physically, yet, says St. Peter, give honour to the wife as the weaker vessel. Equal yet weaker, and *so* to be honoured! A Christlike principle, however; weakness a claim on man's strength for consideration and help.

So each sex has its claims to honour, each its distinctive characteristics stamped on the body, and on the moral qualities most closely allied to the physical nature.

The man stamped physically by strength and majesty of mien (power being the most patent attribute of Divinity), and with the corresponding moral qualities of steadfastness and courage, as God's representative, and by virtue of that official position, to be honoured as head, and likewise as father of the race.

The woman his equal, his glory, yet in racial aspect his subordinate, stamped physically by weakness and beauty, and with the moral qualities of unselfishness, gentleness, and charm, as her claims to honour, and likewise as mother of the race. Bound closely together by the principle St. Paul taught, that neither man nor woman is complete without the other in the Lord. This principle points on to the greater principle St. Paul was teaching the Corinthians, the unity of the body of Christ, "all one in Christ Jesus." The body of Christ, His Church, is made up of many dissimilar

members, yet each with its place, and its duties, placed there by God. A member lacking one characteristic is compensated by another, for which it is to be honoured.

My brother, you are God's representative to this woman dependent on you. Are you a worthy one? Honourable, that is, worthy to be honoured? Will you be so in the highest sense? Then show yourself Godlike to her by your strength, your courage and steadfastness in the truth, your purity and gentleness. Honour her weakness by tender consideration. You are in a sense between her and God. Let your life, your example, your words, help her to Him and not keep her back.

My sister, you are to be in subordination to this man by your side, yet to be his glory. Honour him by your life. Accept and use your subordination, your weakness, and its compensations. Use the winning power God has given you. Use it to the full, yet unselfishly, to win to God. So will you honour Him and your husband.

Realise, both of you, your separate characteristics, places and duties, and use them for God; for God's Church, the Bride of Christ, that is, for others; and yourselves.

If each of you is true to your sex, you will be true to God who made you, and so grow to your full height as noblest man and woman, the stature of Christ Jesus.

Seek back to the source of your union, God.

Woman, man's glory; man, Christ's representative, for Christ is the head of man; God is the head of Christ. But "God is Love"; Christ the King of Love; hence man should be a prince of love; his strength the strength of love. Hence also woman's glory should be the glory of love; her power the winning weakness of love, the bond between both—Love; that is, God. Ever seek back then to God, your common source and bond, for the closer you each keep to Him the closer will you get to each other. Keep close to God and you will have the only guarantee that your mutual love will last through life, through death, through eternity. Pray together; worship together; "walk in the house of God as friends"; study His word together, nay there is one surer way still to strengthen your love to Him, to one another, and all who love God, and also to demonstrate your love to Him, namely, by kneeling at the altar of His love in Holy Communion. There you will gain grace, the Spirit of love, to help you live the life of love whose vows you have just taken upon you, for, believe me, you cannot love each other, at least with the love God thought of between you, unless you love God and love others as He taught; and you cannot love God unless you obey His word, and He said, "do this in remembrance of Me."

XXXIV

By the Rev. H. RUSSELL WAKEFIELD,
Rector of St. Mary's, Bryanston Square

"Thou hast kept the good wine until now."—St. John ii. 10.

It was at a wedding feast that these words were spoken. The beginning of the banquet had been good, but in consequence of the action of one of the guests, the end was better. The guest was our Lord Jesus Christ. His action had been that He turned water into wine at the moment when the supply of this latter was exhausted. The application which one would desire to make of this incident is to suggest that in every true marriage the same fact is in the spiritual sense noticeable. If there is reliance upon the power of Jesus Christ, if He has been invited and His help has been invoked, in one word, if God's idea as to marriage has been the central thought of those who are the contracting parties, then in very truth the joy of the union is a daily growing fact. On the other hand, if the marriage is entered upon lightly, if worldly considerations have moved those who enter God's house two, and leave it one, then the supply of all that makes a wedding joyous will one day fail, and the one will become in a terrible sense divided into two.

Let us then bear in mind what is meant in the sight of God by the marriage service. "They two shall be one flesh." This is no wedding of convenience; it is no family arrangement, it is the binding together for all time of two souls. "For better for worse; for richer for poorer." Yes, it were easy to satisfy the demands of the country in which we live. A legal marriage is one which can be entered upon without passing between the walls of a church; but those who ask the blessing of the Father upon their wedding must accept His conditions. The bride and bridegroom go forth into the world to face together all the experiences which are the inevitable results of existence. They determine with the help of the great All-Father to meet all things united, thereby halving every sorrow, doubling every joy. They build up not two households but one. Consequently if there is to be happiness there must be oneness. What homes, nay what mockery of the word home, are those houses in which husband and wife take their own way, as it is called; in which the children grow up from the earliest years knowing that there is some rift, in which from the cold clime of indifference the two beings travel into the dreary desert of discord! Perhaps on the wedding day they thought they loved each other; they were only thoughtless, and they had not consulted God. What is true love? It is not mere submission to some power of attraction in another, it is something far more deeply rooted. It is in truth the finding of the twin soul. True, possibly, are the

poet's words, that "some find death ere they find love"; but better that than the outward union hiding inward division.

How lovely, on the other hand, is the perfect marriage! The two beings may be alike in character and disposition; or, as some think better still, they may be diverse, supplementing the one the other, but in either case they are one. Drawn to each other by that nameless something which comes from God; reading each other, generally speaking, from the very first; understanding those peculiarities which puzzle often the very closest friend; their spirits bound out to meet and embrace, it may be before a word of love has been spoken by the lips. Some grow, no doubt, more slowly into oneness than others; but the false coin of fancy is not often mistaken for the pure gold of love, and as a rule the new life is felt as soon as the new influence is present. The fairy princess slept her hundred years, the kiss woke her to life. So many a soul exists but does not live until there comes the one, the only one, who can breathe into the waiting heart the power of love. Of such affection it is true to-day, as it has ever been, that it has no equal, no rival in its influence for good upon the life. All adversity is bearable if only love be there; no joy is real if love be absent. O happy lot! O glorious office of the Church, to bind two such souls in one and send them forth to fight life's battles together! What sweeter sight than to see the young couple set

out with all the confidence of youth, with all the courage of true love.

> "And on her lover's arm she leant,
> And round her waist she felt it fold,
> And far across the hills they went,
> In that new world which is the old:
> Across the hills, and far away,
> Beyond their utmost purple rim,
> And deep into the dying day
> The happy princess followed him."

What are the words we hear them murmur as they pass from our view? Do we not catch some such fragments of their speech as these—

"Whither thou goest I will go:

"Where thou diest I will die, and there will I be buried.

"Thy people shall be my people, and thy God my God!"

Such is the first wine of married life. Drink deep of it, for it is good indeed, though it is not the best. There is a Guest present Whose gift has not yet been bestowed. He is waiting until some of your supply fails. Life's experiences will try the young married pair. We may, we do wish them all happiness, but the real test of their affection comes when the sunshine disappears for a little, and the clouds arise. One of the dangers of young people in the present day is that so many desire to have a very easy married life. We find that there is a shrinking from the struggle of existence. Many will not marry until they can be sure of an

establishment on the same scale as that of their parents. They deprive themselves thereby of one of the joys of married life, viz. the climbing together up the hill of difficulty. They lose also the sense of the responsibility of the new household. Each home in this land of ours is a spot from which there spreads some influence either blessing or injuring the wellbeing of the general body, helping or hindering the work of the Church of Christ. Let us think only of the bright side of this truth. A young couple settle down in their home, they gather round them a circle of friends, and every one who knows them socially is the better for their acquaintance. The sight of the united household is an inspiration to others. The time comes when the children go out into the world. Coming from the good home they carry about with them wholesome influences, and so the ever widening force is felt.

It should be unnecessary to say much as to the care in regard to religion in every home. Those who come to get God's blessing on their marriage must surely mean to live in accordance with His laws, in reliance upon His help. One little word may be said as to the servants in the Christian home. It is often forgotten that they are part of the family. Let this be especially remembered in the matter of prayer and worship. The mistress who mothers her young servants is helping those who without such assistance are often terribly alone.

Between the two principally concerned, what is,

humanly speaking, the greatest ensurer of happiness? Remember youth and beauty pass away; the difficulties and responsibilities of life increase; the feelings of the first day of married life must be modified in many respects as the years roll on. But one thing will ensure an increased happiness, and that is *understanding sympathy*. We must, as day passes day, get a truer insight as to the individuality of the one to whom we are united. There must be a feeling of the spiritual pulse, a diagnosis of the mental state. People drift apart because they will not understand each other. Sometimes the very things which charmed before marriage are given up afterwards. Grow together if you would have happiness increase. Then you may be sure that you will find that the Guest, Jesus Christ, will take care that year by year a better wine of life is poured out; and whilst a certain thoughtless, superficial joy may leave you, a deeper, truer happiness will take its place. There is a poem by an American writer called "Thou and I," which tells in different divisions the story of two beings who, meeting as little boy and girl upon the sea-shore, build their sand castles together, go on increasing in union until they marry, then see their children go out into the world, and at last rest together in God's acre. Through every experience they have remained devoted, and even when their bodies are in the grave their spirits still converse. They have been from youth one; remain for ever one, "Thou and I."

Well would it be if all guests at a wedding would pray that the young couple in whom they are interested may remain through all things thus absolutely one.

"Thou hast kept the good wine until now." Yes, Lord, thousands of souls acknowledge in all gratitude that this is true. Every marriage in God is happy to begin with, but every experience makes it more blessed. In the days of greatest darkness it is, perhaps, that one understands best on earth the beauty of true married life; but possibly it will only be on the other side that in its fullest sense those who lived the true life here will understand the perfect beauty of eternal oneness, and acknowledge, prostrate in the presence of God the Father and of Jesus, that the best wine of wedded life is drunk in the courts of heaven.

XXXV

By the Rev. W. ALLEN WHITWORTH, M.A.,
Vicar of All Saints, Margaret Street

To-day is, I trust, an epoch of happiness in your lives, though your first thought is not to acquire but to impart happiness. The woman in looking forward to marriage has asked herself, not *Shall I be happy?* but *Shall I be able to make him happy?* And the man has thought of his own happiness only in relation to the question, *Shall I be able to make her happy?* Each desires the happiness of the other: each seeks the grace of God to make the other happy.

And you come to church not merely to present your own union in the sight of this congregation as a type and sacrament of the mystical marriage and unity of Christ and His Church, but you come also to seek from God His gifts of grace, that you may fulfil at His vocation the duties of married life.

Holy Church has reminded you in the service to-day what are "the causes for which matrimony was ordained." The three great purposes of marriage are recited in ascending order of dignity and grace. To you especially, my son, do these solemn words appeal.

The first stated purpose of Holy Matrimony is the purely natural one, that the human race may be continued, and children be brought up by faithful parents in the faith and fear of God. But if paternity were the sole purpose of marriage the children would count for more than the spouse. This may never be. The love of husband and wife may be confirmed and sealed by the common love of each for child; but no love for child can ever invade the sacred depths of the heart in which the wife is to her husband all in all on earth.

The second purpose of marriage is to consecrate in complete submission to the law of God those impulses of human nature, the allowance of which beyond the restraint of divine law constitutes the most hideous sin that can corrupt and defile the image of God in man. And yet, if this second reason for marriage were to stand alone, Holy Matrimony would become not the vocation of the strong man but the refuge of the weak man.

We are rising into a purer and more spiritual air when we come to the third reason. "It was ordained for the mutual society, help, and comfort that the one ought to have of the other, both in prosperity and adversity."

In adversity! Yes; the brightness of to-day must not be allowed to delude us with the thought that the path will always be strewn with flowers. There will be dark days as well as bright. And in the sorrows of

life even more than in its joys the hearts of husband and wife will be drawn to bear the burden together, and to seek the comfort which is from above.

But there will be joys as well as sorrows in life, and the union which is established here to-day will intensify the joys of the earthly life, while it prepares the way for that of which it is the type, for the joys of the consummation of "the spiritual marriage and unity which is betwixt Christ and His Church."

When Christ shall take the Church, His Bride.
To reign in glory at His side,
Made one with Him for aye;
In wedding garments bright and fair,
How blest shall be the saints who share
The marriage feast on high!

So bless, dear Saviour, these who pray
For grace in married life to-day,
To live and love with Thee;
So bless the husband, bless the wife,
Together of the grace of life
Partakers may they be.

O chaste and gracious bride, in thee
The type of Christ's dear Church we see
In robes of white arrayed.
O bridegroom, in thy loving care
For her, thy heart's desire, so fair,
Be Christ's own love displayed.

Draw near to God's high altar now,
To God present the sacred vow,
The sealèd troth present,
Of Christ the Bridegroom's unity
With Holy Church in mystery
The type and sacrament.

Draw nearer yet; anon the priest
Shall bless for you the sacred feast:
Eat, drink, in faith adore.
And God the Father, God the Son,
And God the Spirit, Three in One,
Be with you evermore.

Blessed are they that are called to the Marriage Supper of the Lamb.

SIMPLER ADDRESSES

SIMPLER ADDRESSES

I

By the Rev. F. BARKER, M.A.,
Rector of Wimborne St. Giles

Good people, you have gathered in this church to-day to show your affectionate interest in, and your sympathy with, those who have now been made in God's sight man and wife together.

To rejoice with them that do rejoice, is no less a Christian duty than to weep with them that weep, and you have done well to give them your loving sympathy to-day.

But you have done much more than this. You have come to take your part in a very solemn religious service.

This is no mere "ceremony" in which you have joined to-day.

The blessing of God has been asked, and the blessing of God has been given to these two persons beginning a new life together; and we would fain believe that you have joined your prayers with ours that this man and this woman may lead the rest of their lives according to this beginning. They will need your prayers for them; do not let good wishes and mere congratulations take the place of prayer to God that His best

blessing may rest upon them; that in sorrow or in joy, in sickness and in health, they may lean ever on His help, who never faileth them that seek Him, and live in holy love unto their lives' end.

But yet more than this. You are witnesses, as God is witness, of the promises so solemnly made in this place to-day. You have heard this man promise to love this woman, to cherish and to care for her; to tend and help and comfort her, and give her true and undivided love unto his life's end. And you have heard this woman promise, for her part, to be loving, faithful, tender, and true to him; paying him all wifely duty, and compassing him round with a good woman's love.

These are not light things to promise; do you, who have heard the vows they pledged, ask God to help them to keep them. And as for you, who go forth from this church as man and wife together, see to it that you remember always how your married life began. In God's house, in God's presence, in the very atmosphere of prayer. We pray God to send you happiness and length of days, and all the bliss of wedded love. If He send trouble, may He give you strength to bear it; if He send prosperity, may He give you thankful hearts! But while we pray this, pray for yourselves and for each other; be regular in your attendance in God's house of prayer; kneel together to receive the Bread of Life for the strengthening and refreshing of your souls; and let nothing separate you from the love of God which is in Christ Jesus our Lord.

II

By the Rev. L. H. BRADFORD, M.A.,
Rector of Hunton

You have now entered upon a new condition of life—the Holy estate of Matrimony. And you have done well in coming to church for Christ's blessing upon this important event. No marriage is properly solemnized at which He is not invited. He only can *bless* the union of husband and wife, and turn for them the water of our commonplace human experience into the wine of the richer, fuller, happier Christian life.

I daresay you have been looking forward to your wedding day, and are hoping that henceforward you will be all the happier and brighter for the mutual love, help, and society that you will now enjoy both in prosperity and adversity. And I sincerely hope you may be. But you must remember that marriage is no safeguard against the ordinary trials of life. Dark days will come as well as bright ones, and for these you must be prepared. Still, remember this: by sharing each other's sorrows you can *halve* them, and by sharing each other's joys you can *double* them. So now that you are married, never try to live divided

lives. Enter into each other's thoughts, interests, and pleasures as much as possible. Endeavour to look at things from the same point of view. Sympathise with each other. Be *one* in life and purpose. That is the secret of happy married life. Have all things in common, especially the deeper and more important things, those that concern your souls—your eternal interests.

To help you do this, I am going to make two suggestions.

I suppose I may assume that at present you pray daily, and are living Christian lives as individuals. But now that you are to live together as members of the same family, I am going to ask you to begin your married life with family prayer. I know that there may be difficulties about this; but I know also that they may be overcome if you have the will to do so. And I do not think we have any right to expect that God will bless us *as a family*, unless as a family we acknowledge and seek to honour Him. Where family worship is reverently offered, it is invaluable both to parents and children. It helps to bind them together in their proper relations as nothing else can. It puts the sanctifying seal of religion upon the whole of the family life, and prepares us to realise our privileges and responsibilities in that great family of God in which we all are children, and He is our Father.

There is yet a stronger and deeper bond of union for husband and wife, and that is the blessed sacrament

of our Lord's Body and Blood. If, therefore, either of you at present is not a communicant, become a communicant as soon as possible, and when you can, communicate together. In this you may find a real *spiritual* union, which strengthens and sanctifies all the many human ties that spring out of married life, and gives them the assurance of permanence—of outlasting death itself. When a man and woman are truly happy in their mutual love, their one real dread is the fear of being separated. *Together* they are prepared to face anything, to bear anything. That something should come between them and sever them is their only fear. But if we remain united in Christ there can be no such dread. One in Him, we must be one with one another, whether in this life, or in that "eternal life" which is given us in Holy Communion.

Try then, from the very beginning of your married life, to carry out these two simple suggestions with regard to family prayer and Holy Communion, and I am certain that by so doing you will feel a deeper happiness and a more assured hopefulness than you can ever experience without them. Remember it is the will of your Heavenly Father that you *should be* happy, and it is only by *doing His will* that you can be happy.

III

By the Rev. T. M. BULKELEY-OWEN, B.A.,
Sometime Vicar of Welsh-Hampton

Dear friends, I want to say a few words to you before you leave God's house as man and wife. First of all, remember you have been made *one* by God, and those whom God has joined together man has no power to put asunder.

Again, remember marriage is a holy estate ordained by God in Paradise before man fell. Christian marriage, by virtue of the Incarnation of our Lord Jesus Christ, has been lifted up into a sacramental ordinance, representing the union between Christ and His Church; Christ is the Bridegroom, the Church His Bride.

You see then that marriage is a very solemn and holy thing in the sight of God, not to be taken in hand lightly or thoughtlessly, and you may hope and believe that in that holy ordinance grace is given to both of you to do your duty as man and wife.

And here let me say a word especially to the husband. Think for a moment what the word "husband" means; it means the houseband, the band, that is, that is to

bind the house together, to support it, to strengthen it, to keep it from falling to pieces. And then, on the other hand, the wife's part is "to weave" (for that is the root of the word "wife")—to weave the various threads of life into one compact and beautiful pattern, of which love and cheerfulness and good temper are the chief ornaments. Thus will your home, however humble, be a little image of the home above, which is being made ready for you.

And further, let me remind you both that there must be give and take. Try to be to one another's "faults a little blind," to one another's "virtues very kind." Neither must look for perfection; as life goes on little faults and tempers will now and then show themselves, and hence there is apt to arise a feeling of disappointment, and a suspicion that you have been deceived in the estimate of one another's character. This brings a jarring note into the music of the home. There must be patience and mutual forbearance, and, above all, earnest prayer for one another; these will make rough places smooth.

If God bless you with children your responsibility is all the greater; they are God's as well as yours; in their earliest years you stand to them in the place of God; their salvation is, humanly speaking, in your hands. "Where is the flock that was given thee, thy beautiful flock?" will be asked before the judgment seat of Christ. Happy they who can answer, "Behold, I and the children whom Thou hast given me."

Let me add one word more—let me call your attention to the directions at the end of the marriage service: "It is convenient that the new-married persons should receive the Holy Communion at the time of their marriage, or at the first opportunity after their marriage."

And now go forth to your new duties and responsibilities, and may He Who by His presence adorned and beautified the marriage feast at Cana be with you to adorn and beautify your lives, and turn the water of life into the wine of heaven!

IV

By the Rev. M. M. CASSIDY, M.A.,
Christ Church, St. Marylebone

Before you go away I want to say a few words to you about what you have done here to-day. You have made a great promise to one another. You have chosen to make that promise in this sacred place and in the sight of God. You might have been legally married without a religious service, without asking God to witness and bless what you were doing, if you had liked. But as it is, you have asked God to be present. You have come here to meet Him. Your wedding is like the one you heard of just now at Cana of Galilee, when the Lord Jesus was asked to be present. God is your chief Guest and your great Witness here to-day. Nay more, He is the Father of you both, Who gives each away at your own request to be married to the other. A friend gave the bride away just now, two friends will presently sign the marriage register as witnesses, but remember God is the great Witness, God is the great Giver-away. You have asked Him to be this by coming here to-day. Your friends here may go to live far away. They

may be unable to do anything to help you to fulfil your promise in the years to come; they may know little or nothing about how you are fulfilling it.

But God will always be near you to help you, He will always know how you are going on. You will want Him for always, and not only for to-day. For think what you have undertaken to do. You two have taken one another to live henceforth together as one. You have given yourselves away to one another. But you cannot give all your life away at once, you can only promise to give it away as it comes. I cannot give to-morrow away until it is come. You cannot give away yourself as you will be in the days to come, until those days one after another are come. But you can promise now to give yourselves to one another day by day as each day comes. And this you have most solemnly promised to do. You have promised, beginning from to-day, to keep on giving yourselves away to one another day by day so long as life shall last.

Do you not think that you will need God to be with you all the time? You will indeed. Each of you will have to be unselfish. Each of you will have to think more of what the other wants than of what you want yourself. Each of you will have to bend your will towards the other, and in this way your wishes will flow towards one another like two streams meeting in one fuller, stronger, and deeper than either of them by itself. You must often think about this

with God. You must be often asking Him to help you to see your life together as He sees it, and to feel about it as He feels about it. You have made your promise in church. You must often come to church and think about keeping, and ask God's help to go on keeping your promise. Yes, you have given yourselves to one another to-day only as the beginning of giving yourselves to one another all the days of your life. I want you to think that you must walk through life hand in hand beside one another just as you are now standing before God's altar, neither of you trying to get in front of the other. They say that when two people ride on horseback one must ride behind. That may be so. But two can always be together when they are carried in the arms of God. You have placed your two lives together in your heavenly Father's arms to-day. Live together there for one another.

V

By the Rev. E. S. HILLIARD, M.A.,[1]
Vicar of St. Andrew's, West Kensington

"He lifted up His hands and blessed them."—St. Luke xxiv. 50.

The Church and the Registry Office

My friends, why did you not go to the registry office to be married? Because you knew you could not get the blessing of Christ there; and all of us, who look to Him to save us now, and on the judgment day, feel we must have Him with us, and His blessing upon us, in all the great events of our lives; and there cannot be any event in the lives of Christians more important than our marriage.

At the registry office, three people take part in the marriage contract, the bridegroom, the bride, and the registrar. Here, in our Father's house, three people take part in the marriage contract, the bridegroom, the bride, and the Saviour. Who cares for us more than

[1] *When the wedding party consists of those, who have not enjoyed the best social or educational advantages, the service may be commenced with a courteous request for the personal help of all present, in making it as reverent and happy as every one wishes it to be. Even the roughest will do their best when they are convinced that their help is really wanted.*

our Saviour? Who can help us more than our Saviour? He is here now. As on the Ascension Day, so to-day, He has lifted up His hands, and blessed you. By His blessing He has made you man and wife.

Happiness

Now this ought to be a very happy day for you. You wish to be happy. All your relations and friends wish you to be happy. But nobody more anxiously and lovingly desires your happiness than God your Father, your Brother, your Friend; and He will always help you to be happy, if you will let Him, by helping you to be good; for there can be no true happiness without goodness. Will you then let me give you a few friendly words of advice, intended to increase your happiness, before you go out to your new life together?

The Home

1. *Make Christ the King of your new home.*—In some homes you will find this message framed, and hung where every one may read it: "Remember Christ is the Master of this house; the unseen Guest at every meal; the unseen Hearer of every conversation." Hang up this message in your hearts. You will find it easier to do this if you say the Lord's Prayer together, as many married people do, every day of your lives. Begin to-day. God has made you one in Holy

Marriage. With one voice offer up Christ's own prayer to the One Father of us all each evening before you sleep.

The Church

2. *Be often in the home of Christ.*—Come as often as you can to this home of Jesus on earth, to which you have come to-day to seek His blessing. Many things, I know, will make it difficult for you to come, but do your best. As often as you come to church, He will lift up His hands to bless you.

Children

3. *Train your children, if God gives you children, for Heaven.*—Train them *yourselves.* Learn about Christ, in order that you may teach them. Do not let any one else rob you of the delight and honour of educating your children for their heavenly home. Do your best, and then others will gladly help you, in the Sunday-schools, in the Bands of Hope, and at the Children's Services. But *you* have the chief right to teach them, firstly, in Holy Baptism; secondly, by the gift of the Holy Ghost given through the laying on of the Bishop's hands in Confirmation; and thirdly, in the Holy Communion, *which Christ has commanded us all to receive.* Teach them, in all these and other ways, that Jesus is their best Friend.

Peace

4. *Don't quarrel.*—I once heard a Bishop say to another Bishop something like this—"The best piece of advice ever given to a newly married couple was this, 'If you must quarrel, take it in turns to quarrel; don't both quarrel at the same time.'" Try this plan, my friends, and by the time you have settled whose turn it is, all desire to quarrel will have passed away.

And now, "Good-bye," that is, "God be with you." But, before we separate, let us kneel for the last blessing, and may you "so live together in this life, that in the world to come you may have life everlasting."

The service may be concluded by a word of thanks to all, who have really tried to make it reverent, and by a further request that the congregation will kindly leave the church quietly, and not throw rice, or anything else, until they are outside the churchyard.

VI

By the Rev. SPENCER J. JONES, M.A.,
Rector of Batsford with Moreton-in-the-Marsh

Before I give you the blessing of God, I wish to say some words to you about yourselves, and about that new state of life unto which it has pleased God to call you.

1. And first, it is God who calls us to these states. Think of this for a moment. God is everywhere, and not a sparrow falls to the ground without His knowing it. You should think very often about the providence of God. You hear people saying, "Isn't this lucky?" "I've had a stroke of luck," "What a fortunate thing," but it is God who orders things. A young man goes to college and meets some one who becomes his friend, and teaches him new truths, warns him of dangers, and, as we say, sets him in the right path. Well, this is all in the providence of God; it is God who orders all things that are good. You should never try to fight against God; you will only spoil yourself, and you cannot defeat Him.

Now think of yourselves. You are here to-day, but there was a time when you were not together in the

same place, a time when you had never seen one another, and if any one had then spoken to either of you about the other you would have said, "I don't know who it is you are talking about; I never met him," or "I never met her." How was it, then, that you came to meet? It was God who brought you together. In the providence of God you were brought to the same place at the same time; you came face to face, you came to like one another, you found at length that you loved. This is the first thought I want you to have, that it is in the good providence of God that you have been led to come here to-day to be married. Solemnly here before God, and in the presence of this congregation, you have pledged your troth either to other; and God who brought you here has made you one and given you His blessing.

2. And this leads to another thought. To-day, perhaps, there is a good deal of feeling in what you do. There is much excitement, too much very often about these wedding days; so much to think about beforehand and to arrange; and then the alternations of feeling, longing for the day to come, and yet in one sense dreading it; not knowing how you would feel when the point was reached. Now, I must say something to you about feelings. You cannot make your feelings; you can use them well when they come, or you can harden and deaden them until they almost die out, but you cannot make them. Suppose you are rowing on the sea, and you find it hard to make the

boat move; you do your best, but it is dull work, and you say, "I don't make much way," but presently a long powerful wave comes along and bears you on its breast and sweeps you onward. What do you do then? You row hard on the breast of the wave; you make the best use of your opportunity; and so you make much way in a short time. So with feelings; they come in waves, and we must make good use of them when they come, but we must not depend upon them. They will not be with us always, they are not always the same. Life rests upon something deeper than feeling; it is based upon fact; and it is faith not feeling that lays hold upon life and shows us how to live.

Life is not all rapture, and yet rapture lifts us up and moves us onward, and sets us down again a long way ahead. You will, please God, fall upon times and occasions of great joy and great sorrow; and those will be times of much feeling; and if you use them well your affection for one another will deepen and ripen. It is the same in our relation to God. One day we kneel in prayer and lose ourselves in rapture; we are solemnized and subdued, faith is almost like sight, and we rise from our knees with a new experience; we have seen God face to face, and felt as it were His breath against our cheek. We rise from our knees and the glow perhaps passes, but it is our own fault if we are not the better for it.

At other times we shall find no sensible pleasure in prayer at all; the heavens will be as brass, we shall be

conscious only of our dryness. And yet the saints of God tell us that it is a great secret to know how to behave in such moments; and that although raptures are very special blessings from God, He has His own peculiar blessing for times when rapture is altogether away. And so the feelings that you have to-day, whatever they may be, will not be always with you. You take your stand upon fact; it is a fact that God has brought you together; it is a fact that He has made you one; it is a fact that you have solemnly promised to be faithful, in sickness and in health; to be true to the end, until death comes to part you. This is the great fact of to-day; you have willingly entered upon a state, and it is God who has brought you to it, confirmed you in it, and given His blessing upon it.

This is my second thought. Faith and fact, not feeling merely, are the broad base upon which to build.

3. It is easy to be happy and good when all goes straight; you cannot very well be otherwise; and it is like this at the beginning. Everything is so fresh to-day; you are both in the centre, thinking mostly of yourselves, and others' thoughts are likely to centre around you; but you will move on to the circumference to-morrow, and fall back again into the crowd, and be received into the everyday rut of routine. Then comes the test; it is going on that finds us out, when novelty has worn out, and feeling proves fickle; when health becomes restive, and events belie anticipations. Then it is that staying power

comes into play—if you have it. The mere passage of time will do it for you; one accident after another will disappear, sometimes to return, sometimes not, laying bare what should be the substance—if you have it. Remember, then, that you have spent a number of years apart, before God brought you together; and that if your tempers and tastes had been identical from the first, you might never have found yourselves here in the end. You must be prepared, then, for occasional fret and irritation; you must be ready to make allowance, and to give and take. Learn how to differ without quarrelling, and how to argue without sneering. Putting questions of principle on one side for the moment, our differences, representing as they do different points of view, make life interesting and keep it always fresh. No two blades of grass are alike, and it is difficult to say why God was pleased to make both of you, if one would have done as well; or how you can rightly talk about blend when there is nothing to mix. As "one star," then, "differeth from another star in glory," so each of you has a proper excellence.

But there must be moments of clash and conflict, and then you must show that you know how to give and take. It is what are called small worries that fret, and if we are not careful they will produce a cleavage, all the more serious for being so gradually felt.

Here is a third thought. Remember to give and take, and when you cannot be kind, learn to hold your tongue.

4. And last of all, as it is God who has made you one, it is only God who can keep you so. Remember all divorces are not proclaimed in our courts of justice. It is the undercurrent that is so dangerous, the temptation to separate without saying so, to acquiesce in some miserable low level of—live and let live. It is not this that you are undertaking to-day; a mere existence such as this is a marred and not a married life.

Take the highest line, then, to start with, and never leave it.

You are making your beginning at the altar; let the altar be your rallying-point. Offer yourselves—you have offered yourselves to one another—offer yourselves now to God; and promise Him that you will encourage one another in habits not merely of coming to church but of hearty, consistent worship. Come to the Holy Communion, and come regularly; and if God should bless you with a child or with children, remember that they will be largely what you are, and what you make them. Make that thought a test of what you say and do. "Can I lay my hand upon my heart and say it before God—I should wish my child to say what I am saying and to do what I do." And so I pray that God will bless you, and bring you through all the changes and chances of this mortal life to His eternal home above, and into the heaven of the divine bliss. With these words I give you the blessing.

VII

By the Rev. JOHN H. LONSDALE, M.A.,
Rector of Shroton with Farringdon

Before you leave this church, where you have been made one, it is my duty, or rather let me say it is my privilege, to speak for a few moments to you, to wish you, as I do most heartily, good luck in the name of the Lord in that new condition of life which you are just entering, and to offer you a few words of advice [which perhaps you will listen to all the more readily because they are spoken by one who has had some experience of married life, and who therefore knows, better than you can know as yet, what are its joys, its trials, and its needs].

What I say shall be short, for this is not an occasion when one can expect to be patiently listened to for long.

You were reminded at the beginning of this service that marriage was ordained by God for several reasons, and that one of those reasons is "the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity"; and we are told, in the account of the very first marriage in the world, that God in His wisdom saw how Adam needed an help meet for him, and that God supplied the need by giving him Eve to be his wife.

And that is what every man and woman needs in this life, and that is what I trust God in His goodness has this day given you each to be to the other, an help meet. For, as we pass through this world with its many changes, we need help continually—sympathy, fellowship, a hand to lay hold of, an ear to listen, a voice to cheer or sometimes to direct and warn. Such a Friend, Cŏmpanion, and Guide we all have in One Who is the Son of Man and also the Son of God, invisible yet ever with His people; Who by His presence honoured and blessed that village marriage in Cana of Galilee, and Who is surely present here to-day at this marriage; and Who will, if you ask Him to come to your new home, be present there, and according to His gracious promise will make His abode with you. No house was too humble for Christ to visit while on earth, no house is too humble for Him now.

But though there are times and occasions when none but God can help, when we learn by experience that vain is the help of man, yet mighty is the power of human sympathy, wonderful is the comfort and the strength which one man can give to another, which man can give to woman, and above all woman can give to man.

Let me speak briefly of three ways in which you will be called on to be helps meet for each other in the wedded life which lies before you.

First, it will be your privilege, so long as God

shall spare you both, to share each other's joys. Life is, God be thanked, full of pleasure and happiness, the world is a delightful place; but those only, I think, know what is the real joy of life, and how it overflows with happiness, who have some one to share their happiness. The pleasures which we enjoy alone are but half pleasures after all. It is not only the religion of Christ which says, "Rejoice with them that do rejoice," but our human nature says the same. This no doubt you have already found to be true; but now you will in your married life find more than ever how joys shared with another are doubled. May God grant you to pass together many years full of joy and happiness; may you ever look back on your wedding day as the happiest day of your lives; may you realise every joy that either you or your friends wish for you to-day! "The Lord grant you your heart's desire, and fulfil all your mind!"

Secondly, it will now be your lot to share each other's troubles. I would not say one word to cast a gloom on such a happy occasion as this, but we all know trouble, sorrow, sickness, anxiety, and the like, visit every home sooner or later, and some day they will come to your home. Now if it be true that to share our joy with others is to double it, it is quite as true that to share our trouble with others is to halve it. Henceforward the trouble which comes to you will come to you both, what touches one of

you must touch the other also, for you are no longer two but one flesh. Well then, you will be able to face it together, to bear it together, to take counsel together over it. What might be too heavy for one pair of shoulders to carry will not be too heavy for two pairs. "Bear ye one another's burdens, and so fulfil the law of Christ," is a text which comes home with special force to married folk, for it is what husband and wife can constantly be doing for each other.

And lastly, you will be able in the time to come to serve God together. It is good in almost everything to have some one to help us by word or by example, to check us when we go too fast, or urge us on when we are slack. And it is good in our service to God to have some one by our side engaged in the same service, some one whose example may help us, some one who may say, "O praise the Lord with me, and let us magnify His name together." From to-day you will be one in the duties of this life, one and no longer two; see that you be one in the greatest of all duties, namely, the service of God and of His Son Jesus Christ our Lord. God give you grace, my brother and sister, to serve Him faithfully together, the Lord preserve your going out and your coming in from this time forth for evermore, and bring you at last to His eternal and glorious kingdom, where men and women neither marry nor are given in marriage, but are as the angels which are in heaven.

VIII

By the Rev. W. LOVEBAND, M.A.,
Vicar of Ifield with St. Peter, West Green

Before you leave this church, let me say a few words to you with regard to the life which lies before you. Your wedding day is both a happy and a solemn one. Happy, because from this time onwards you are going to live together in mutual love; solemn, because you are about to enter upon new responsibilities.

First, that your married life may be happy your love for each other should increase, and not grow less, as time goes on. That this may be so, you must have trust and confidence in, and have no secrets from, each other. You must each take an interest in what interests the other. The husband will have his work to do, and things to think of and give attention to, outside his home, but he must not let these so fill his thoughts, as to cause him to forget his home, or even seem to neglect his wife. He should aim, as far as possible, to pass his spare time at home, or in the society of his wife. The wife also must try to retain her husband's love. Her first duty lies in the home, making it happy and comfortable, so that when he returns from his work he may

find a bright and loving welcome. In this respect, an industrious wife may do what money would altogether fail in doing. The happiness and comfort of the working-man's home does not depend upon the amount of the weekly earnings. In order then to secure happiness in your married life, try to let your love for each other increase as the years go by.

But married life is not all happiness. We cannot expect that it should be so. Trials of some kind will come into life, sorrows, disappointments, sicknesses, bereavements. But these, if rightly regarded and rightly used, will have great power in drawing heart nearer to heart. Then, too, as time passes, you may awake to one another's faults and peculiarities, but you must not let these cause you to drift apart or grow indifferent to each other. You must learn to bear with each other's faults, and to help each other in overcoming them.

Lastly, St. Peter tells husbands and wives that they are responsible for each other's souls. You are to live together not for this world or for this earthly life only, but as destined one day to rise together from the dead as fellow-heirs of the grace of life. "Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered." Husband and wife, you are responsible for each other's souls, and for the souls of those whom God shall give you. Whether you wish it

or no, you cannot but have an influence upon each other for good or ill, for all eternity. This more especially makes your wedding day a very solemn one, bringing into your life a great responsibility. Come, then, to church together. Come to Holy Communion together. Pray together, and for each other. So will God's Holy Spirit rest upon your home. It is He "who maketh men to be of one mind in an house." If He is in your home, love and peace will be there. If there should be danger of quarrels arising, if He is there He will still them. If sorrow, or sickness, or bereavement come, He will help you to bear them. Come sorrow, or come joy, if He is the honoured Guest in your home, these will all work together for your good here, and in the world to come.

May God then "pour upon you the riches of His grace, sanctify and bless you, that ye may please Him both in body and soul, and live together in holy love unto your lives' end!"

IX

By the Rev. and Hon. GILBERT H. F. VANE, M.A.,
Rector of Wem

In all its essential parts the service is concluded, and two have become one in mystic union, even as Christ and His Church are one. And the Prayer-book directs the officiating priest to read a certain exhortation at the end of the service, unless there is a sermon declaring the duties of man and wife. That exhortation I shall not read, and the sermon will be exceedingly short.

Now, what has brought these two persons, whom we have blessed together in Christ, to enter the Holy estate of Matrimony? It is love, pure and holy; the love of the man to the woman and of the woman to the man. And what has brought these two to seek the blessing of God and His Church on their union, when they might have satisfied the law of the land by a bald and prayerless ceremony? It is love, pure and holy: the love of the man and of the helpmate God has given him, to their Maker, Redeemer, and Sanctifier.

Look to it, then, ye two that are one, that love continue to be the ruling principle of your married life. The Holy Spirit may provide the oil, but our

own hands must trim the lamp. Go on together as you have begun. Seek for the continuance of love by prayer, by united worship, by the holy sacraments. And begin at once. Say your prayers together this night. Read God's word together, and together strive to enter into its meaning and to make it your guide. Form the habit of worshipping together in the House of God. Begin that on Sunday, as soon as the day has begun, and not when it is waning. Ay, and before that, if possible, kneel together at this altar or at some other, and together receive the sacred bread and wine. For thereby will you enter into closest communion, not only with Him who blessed the wedding feast at Cana, but also with one another.

So, leaning on God and trimming continually the lamp of love, will you keep your marriage vows. For vows you have made before God and this company. You, my brother, will give honour to the weaker vessel whom you have chosen, and who has been given to you. Forsaking all other you will keep only unto her, and will labour to love her ever as you do at this moment, and to protect her as you do your own flesh. You, my sister, will lean upon the predominant partner in your union as the fruitful vine leans upon the walls of the house, and will labour to keep your promise in its three parts, adding obedience to love and to tender care. And these things will you do in sickness as well as in health, in increase of worldly goods or in the loss of them, in times and circumstances

better than these present, and in worse too, if worse shall come. And this hour of your marriage you will remember as an hour of sanctified joy, and will pray to enjoy the consummation of this day's work in happiness here in time, and in glory hereafter in eternity, and I and all your friends will pray the same for you.

MARRIAGE HYMNS

MARRIAGE HYMNS

I

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory."—ST. JOHN ii. 11.

E. H. EXON. *Tune*—"Mendelssohn" (A. & M. 60).

ERE the words of peace and love,
Breathed on earth, are borne above,
While their echo, soft and clear,
Lingers on the trancèd ear,
Catch upon your lips the strain,
Swell the notes of prayer again,
Prayer with benedictions fraught,
Passing words and passing thought:
Co-eternal Three in One,
Seal the nuptial benison.

Blessings from the earth beneath,
Fruits and flowers in woven wreath;
Balmy dews that heaven distils
On the everlasting hills;
Angel wings, a guard of light
O'er the peaceful home by night;
Angel steps to tend the way
Onward, heavenward, day by day;
Co-eternal Three in One,
Seal the nuptial benison.

Hear our prayer: this union be
Ratified, O God, by Thee;
This another link entwined
Hearts and home and heaven to bind.
In that mystic chain of love,
Holding us, but held above;
Knitting all that world to this,
Eden's bloom to glory's bliss:
Co-eternal Three in One,
Seal the nuptial benison.

Three in One, and One in Three,
Blessedness is blessing Thee;
While we pour in chant and hymn,
Full hearts, flowing o'er the brim,—
Water, by Thy power benign,
Blushing as celestial wine,—
Till within the golden gates,
Where the Lamb His bridal waits,
We, with all the white-robed throngs,
Sing the heavenly Song of Songs.

AMEN.

II

"Rest in the Lord, and wait patiently for Him."—Ps. xxxvii. 7.

E. H. Exon. *Tune*—"St. Cuthbert" (A. & M. 207).

"Rest in the Lord," from harps above
The music seems to thrill;
Rest in His everlasting love,
Rest and be still.

Rest thou, who claimest for thine own
Thy chosen bride to-day,
Affianced in His faith alone,
Thy bride for aye.

And thou, whose trustful hand is given
Avouching here thy spouse,
Rest, for a Father seals in heaven
His children's vows.

Rest ye, who cluster round them both
To mingle praise and prayers,
Your God affirms the plighted troth,
Your God and theirs.

Rest, for the Heavenly Bridegroom here
Is standing by your side,
And in this union draws more near
His mystic bride.

"Rest in the Lord," thrice Holy Dove,
In us Thy word fulfil;
Rest in His everlasting love,
Rest and be still.

AMEN.

III

"Thou hast kept the good wine until now."—St. John ii. 10.

H. D. Rawnsley. *Tune*—"Love Divine" (A. & M. 520).

When at Cana vows were plighted,
Gladly did the Lord attend,
Gave great joy to all invited,
Kept the good wine to the end.

Still for those who through the portal
Of true marriage pass as one,
Jesus keeps the cup immortal—
Angel-love, when life is done.

Saviour, Who with power prevailing
Turned the water into wine,
Bid this fount of love unfailing,
Taste as sweet, as rosy shine.

Ever in their joy and sadness
Let them hold Thee, Lord, for Guest,
Help the sorrow, share the gladness,
Show the world that love is best.

Amen.

IV

H. D. Rawnsley. *Tune*—"Love Divine" (A. & M. 520).

God of love, so human-hearted
Thou didst come to Cana's feast,
By the power Thy will imparted,
Joy and gladness were increased.

Here, to-day, where vows are plighted,
Here where life to life draws near,
Saviour Christ, thou Lord invited,
With Thy presence grant us cheer.

Holy Father, love Thou gavest,
Framed the heart where love should stay,
By thy love alone Thou savest,
Save them, guide them day by day.

Bid them know, who love sincerely
Surest win life's diadem,
See the King in beauty clearly,
Dwell in God and God in them.

Holy Ghost, of life the Giver,
  Let them all Thy bounty prove,
Till beyond the silent river,
  They shall love as angels love. AMEN.

V

"And both Jesus was called, and His disciples, to the marriage."— ST. JOHN ii. 2.

ANON. (v. 2) GODFREY THRING. *Tune*—"St. Peter" (A. & M. 176).

LORD, who at Cana's wedding feast
Didst as a Guest appear,
Thou dearer far than earthly guest,
Vouchsafe Thy presence here;
For holy Thou indeed dost prove
The marriage vow to be,
Proclaiming it a type of love
Between the Church and Thee.

The holiest vow that man can make,
The golden thread in life,
The bond that none may dare to break,
That bindeth man and wife;
Which, blessed by Thee, whate'er betides,
No evil shall destroy,
Through care-worn days each care divides,
And doubles every joy.

On those who at Thine altar kneel,
O Lord, Thy blessing pour,

That each may wake the other's zeal
To love Thee more and more;
O grant them here in peace to live,
In purity and love,
And, this world leaving, to receive
A crown of life above. AMEN.

VI

I. Gregory Smith. *Tune*—"O Lord of heaven" (A. & M. 365).

O Father, listen to our prayer,
Uprising for the wedded pair,
Loving and loved, whom we commend
This day to Thee.

O Son of God, whose cross has given
To earthly love a gleam from heaven,
Look down on these, whom we commend
This day to Thee.

O Spirit, hovering like a dove
Over the home of wedded love,
Watch over these, whom we commend
This day to Thee. Amen.

VII

W. St. Hill Bourne. *Tune*—"Crüger" (A. & M. 219).

Child of the Maiden Mother,
For ever pure and meek,
Look down on these Thy servants,
And grant the grace they seek;
The grace of perfect oneness
In faithful love, and clear
From all the world's defilement
And evil ever near.

O Friend that cleavest closer
Than brother or than spouse,
Draw near these souls in union,
And sanctify their vows;
And join thyself to pilgrims
Who walk together thus,
As once to those companions
Who went to Emmaus.

So shall they love each other
With pure hearts fervently,
With hearts that burn and brighten
From Thy society;

So shall they help each other
In loving ministry,
Like to the true disciples
Who walked of old with Thee.

Be with them all life's journey,
And keep them at Thy side;
Thus may the years go calmly,
Whatever care betide;
And when the gathering shadows
Make dim the far-spent day,
And the long home stands ready,
Abide with them alway.

Praise to the Heavenly Bridegroom,
The Church's Lord and Head,
One with the King and Father,
Who shall the supper spread;
One with the bidding Spirit;
Praise for the love of each,
Passing the love of women,
Beyond all thought and speech.

AMEN.

VIII

"That they may be one."—St. John xvii. 11.

W. J. Ferrar.

Now on your wedded spirits rest,
Descending like a dove,
The messenger of Heaven, earth's purest guest,
God's Spirit, that is Love!

And He, who in your bosoms set
Those early dawning rays,
That mixed in radiance, when your footsteps met,
Light now your married days.

That as the Father and the Son
Are one in love, and He,
Who builds His holy Church, with her is one
One may you ever be.

God bless the husband and the wife
That here to-day we bind
One flesh for ever, one devoted life,
One heart, one will, one mind.

Amen.

IX

"He hath put a new song in my mouth; even a thanksgiving unto our God."—Ps. xl. 3.

S. H. W. Hughes-Games. *Tune*—"Jerusalem the Golden" (A. & M. 228), or "Aurelia" (A. & M. 215).

O Love that lit with glory
Fair Eden long ago;
O love, the star and story
Of life above, below—
Thy light—it sprang from heaven,
It flashed in fulness down,
God-born, God-blessed, God-given,
Of all God's gifts the crown.

Far back beyond time's ages
The Father loved the Son;
In love—to pay sin's wages,
To succour man undone,
The Word took flesh of woman,
He lived and loved and died:
His love divinely human
Our love hath sanctified.

For now a Heavenly Lover,
Christ, loves the Church His Bride,
And evermore above her
His banner streameth wide;
To guide, to guard, to cherish,
He sends His holy Dove:
Though all else change or perish,
Unchanged abideth love.

And so again repeated
In mystic rite of earth
The tale of love completed
Once more renews its birth:
As when to Cana's daughters
The Master gave the sign,
Once more life's languid waters
Are turned to glowing wine.

His Flesh, His Blood Christ taketh—
"Eat, drink, receive ye Me!"
He speaks, and lo, He maketh
Us one with Him to be:
Two lives He joins in union,
To form one flesh, one heart—
O strange and glad communion,
Which man may never part!

For richer or for poorer,
In sickness and in health,
With love still stronger, surer,
We crave no sweeter wealth;
But this we crave, dear Master,
That Thou wilt by us stay,
And bind us to Thee faster
In cords of love alway. AMEN.

X

"Love is strong as death."—CANT. viii. 6.

JOHN HUNTLEY SKRINE. *Tune*—"St. Agnes" (A. & M. 178).

GOD, when Thou mad'st in Eden bowers
Thy children man and wife,
How shone the sweet uncounted hours,
The young earth's morning life!

They spring no more, the flowers that sprang
For him, the sire of men,
The wild-wood bridal hymn that rang,
No bride shall hear again.

Yet still, where man and maid agree,
Where hearts are strong and true,
Where they that love are loved of Thee,
Is Eden planted new.

For love shall quicken flowers to greet
The old earth's saddened time,
And duty wrought make music sweet
As bridal of the prime.

O Father, join them heart to heart,
  Thy children as they kneel;
Make strong their spirit for their part
  Of trouble or of weal:

Join will to will, that twain be one
  To work the will of Thee,
Thro' life, thro' death, and out and on
  Thro' life that yet shall be.

AMEN.

XI

God the Father, God the Son, and God the Holy Ghost, bless, preserve, and keep you."—*Office of Holy Matrimony.*

S. J. Stone.

Tune—"Jerusalem the Golden" (A. & M. 228), or "Aurelia" (A. & M. 215).

O Thou, Whose love paternal,
Ere yet had entered in
On Eden's beauty vernal
The wintry curse of sin,
In bonds of blessing golden
Did join the primal twain,
That benediction olden,
O Father, grant again!

O Christ, Whose love for ever
Strong as eternity,
Hath willed that nought should sever
Thy holy Church and Thee;
O by that great communion
That none shall e'er divide,
Be here to bless this union,
This bridegroom and this bride!

Spirit of peace and gladness,
  Whose holy presence given
Can make this world of sadness
  The border-land of heaven;
O Leader and Defender!
  Be theirs—to guard and guide,
Now in life's mid-day splendour,
  On to the even-tide!

O Trinal Power and Glory!
  O Undivided Three!
Grant that these twain before Thee
  Be ever one in Thee!
One *now* in ways of duty
  Made bright by holy love,
One *then* in bliss and beauty
  Eternally above! AMEN.

XII

"Even as the Lord the Church."—EPH. v. 29.

AMY BAKER. *Tune*—"O Strength and Stay" (A. & M. 12).

IMMORTAL Love! once mortal form assuming,
That love in full perfection we might see,
Look on these twain, who crave, in silence kneeling,
A blessing on their married life from Thee.

Henceforth as "wedded wife" and "wedded husband,"
True to their plighted troth, O, may they prove;
And be the lives, thus merged in one another,
From this day forward knit in bonds of love.

In all that lies before them that they know not—
In all temptation, poverty or wealth—
Guard Thou, and guide them, comfort and sustain them,
Alike in hours of sickness and in health.

In days of sunshine, may their joy be tempered
By the remembrance, "This is not your rest;"
In days of anguish, let them hear the whispers
Of the True Comforter—Thy Spirit Blest.

Thou, Who on earth didst not despise the solace
Of human love and friendship—though Divine,
Lest they should cling too closely to each other,
Keep Thou beside them—hold their hands in Thine.

And when the day shall dawn that death must part them,
One, standing lonely, watch life's ebbing tide,
Grant faith and patience till, the waiting over,
Death reunites them on the other side.

AMEN.

XIII

SALUTATION.[1]

JAMES BADEN POWELL. *Tune*—"Austria" (A. & M. 292).

LORD of might, and Lord of glory,
Lead them on their earthly way;
Guard them, guide them, and around them
Shed Thy mercies day by day.

Let Thine Angel-hosts protect them,
Pour Thy blessings from above,
Father, Saviour, Sanctifier,
Shield them ever in Thy love. Amen.

[1] May be sung as the Bride and Bridegroom leave the Vestry.

SUGGESTIONS FOR A CHORAL WEDDING

By the Rev. JAMES BADEN POWELL, M.A.,
Precentor of St. Paul's, Knightsbridge

I. "It is a special English custom for boys to conduct the bride to Church."[1] A few choristers therefore, not more than six, may await the bride at the door, and conduct her to the chancel step; and there (if room) stand three on the right and three on the left, for the first part of the service.

II. During this portion all, both clergy, choir, and congregation, remain standing, only the bride and bridegroom kneel at the "Let us pray" (see Prayer-Book). [The reason of this being, that all those round them are uniting in the blessing of the betrothal, for which reason it is, that the first part of the service is conducted in the nave, so as to be in the midst of the congregation.]

[1] Mackenzie Walcott, *Parish Churches*, &c.

III. In the processional Psalm the six boys lead the procession (becoming the "clerks" spoken of in the rubric), the clergy following, and the bride and bridegroom (and bridesmaids if wished), following the clergy. The boys turn off into the stalls; the clergy go on into the sanctuary; the bride and bridegroom stopping at the communicants' step, and the bridesmaids, two and two, in the chancel.

IV. All kneel, except clergy, after the Psalm (attendant clergy may stand right and left of the officiant), and turn, when he turns (see Prayer-Book Order) towards the bride and bridegroom.

V. On coming out, the clergy should go first into the vestry, followed by the bride and bridegroom, the bridesmaids coming last.

VI. It is well that an anthem or hymn be sung while the signing is taking place in the vestry, on account of the general congregation who are waiting in church.

VII. If thought well, a short salutation may be sung as the bride and bridegroom leave the vestry (see p. 211).

It is unseemly to break the continuity of the service by the insertion of hymns in various places, as is some-

times done. A hymn before, as the bride enters; a hymn after the final address; and the anthem or hymn alluded to above (VI. and VII.) are enough, and do not in any way interfere with the service.

THE END

Printed by BALLANTYNE, HANSON & Co.
Edinburgh & London

A Selection of Works

IN

THEOLOGICAL LITERATURE

PUBLISHED BY

MESSRS. LONGMANS, GREEN, & CO.

London: 39 PATERNOSTER ROW, E.C.

New York: 91 and 93 FIFTH AVENUE.

Bombay: 32 HORNBY ROAD.

Abbey and Overton.—THE ENGLISH CHURCH IN THE EIGHTEENTH CENTURY. By CHARLES J. ABBEY, M.A., Rector of Checkendon, Reading, and JOHN H. OVERTON, D.D., Canon of Lincoln. *Crown 8vo. 7s. 6d.*

Adams.—SACRED ALLEGORIES. The Shadow of the Cross—The Distant Hills—The Old Man's Home—The King's Messengers. By the Rev. WILLIAM ADAMS, M.A. *16mo. 3s. 6d.*

The four Allegories may be had separately, with Illustrations. *16mo. 1s. each.*

Aids to the Inner Life.

Edited by the Venble. W. H. HUTCHINGS, M.A., Archdeacon of Cleveland, Canon of York, Rector of Kirby Misperton, and Rural Dean of Malton. *Five Vols. 32mo, cloth limp, 6d. each; or cloth extra, 1s. each.*

OF THE IMITATION OF CHRIST. By THOMAS À KEMPIS.
THE CHRISTIAN YEAR
THE DEVOUT LIFE. By ST. FRANCIS DE SALES.
THE HIDDEN LIFE OF THE SOUL.
THE SPIRITUAL COMBAT. By LAURENCE SCUPOLI.

Alexander.—THE CHRISTIANITY OF ST. PAUL. By the Rev. S. A. ALEXANDER, M.A., Reader of the Temple Church. *Crown 8vo. 4s. 6d.*

Advent Sermons on Church Reform. By Various Preachers. With a Preface by the LORD BISHOP OF STEPNEY. *Crown 8vo. 2s. 6d.*

Bathe.—Works by the Rev. ANTHONY BATHE, M.A.

A LENT WITH JESUS. A Plain Guide for Churchmen. Containing Readings for Lent and Easter Week, and on the Holy Eucharist. *32mo, 1s.; or in paper cover, 6d.*

AN ADVENT WITH JESUS. *32mo, 1s.; or in paper cover, 6d.*

WHAT I SHOULD BELIEVE. A Simple Manual of Self-Instruction for Church People. *Small 8vo, limp, 1s.; cloth gilt, 2s.*

Bathe and Buckham.—THE CHRISTIAN'S ROAD BOOK. 2 Parts. By the Rev. ANTHONY BATHE and Rev. F. H. BUCKHAM.

Part I. DEVOTIONS. *Sewed, 6d.; limp cloth, 1s.; cloth extra, 1s. 6d.*
Part II. READINGS. *Sewed, 1s.; limp cloth, 2s.; cloth extra, 3s.; or complete in one volume, sewed, 1s. 6d. limp cloth, 2s. 6d.; cloth extra, 3s. 6d.*

Benson.—Works by the Rev. R. M. BENSON, M.A., Student of Christ Church, Oxford.

THE FINAL PASSOVER: A Series of Meditations upon the Passion of our Lord Jesus Christ. *Small* 8*vo.*

Vol. I.—THE REJECTION. 5*s.*
Vol. II.—THE UPPER CHAMBER.
Part I. 5*s.*
Part II. 5*s.*
Vol. III.—THE DIVINE EXODUS.
Parts I. and II. 5*s.* each.
Vol. IV.—THE LIFE BEYOND THE GRAVE. 5*s.*

THE MAGNIFICAT; a Series of Meditations upon the Song of the Blessed Virgin Mary. *Small* 8*vo.* 2*s.*

SPIRITUAL READINGS FOR EVERY DAY. 3 *vols. Small* 8*vo.* 3*s.* 6*d. each.*

I. ADVENT. II. CHRISTMAS. III. EPIPHANY.

BENEDICTUS DOMINUS: A Course of Meditations for Every Day of the Year. Vol. I.—ADVENT TO TRINITY. Vol. II.—TRINITY, SAINTS' DAYS, etc. *Small* 8*vo.* 3*s.* 6*d. each*; *or in One Volume*, 7*s.*

BIBLE TEACHINGS: The Discourse at Capernaum.—St. John vi. *Small* 8*vo.* 3*s.* 6*d.*

THE WISDOM OF THE SON OF DAVID: An Exposition of the First Nine Chapters of the Book of Proverbs. *Small* 8*vo.* 3*s.* 6*d.*

THE MANUAL OF INTERCESSORY PRAYER. *Royal* 32*mo.*; *cloth boards*, 1*s.* 3*d.*; *cloth limp*, 9*d.*

THE EVANGELIST LIBRARY CATECHISM. Part I. *Small* 8*vo.* 3*s.*

PAROCHIAL MISSIONS. *Small* 8*vo.* 2*s.* 6*d.*

Bigg.—UNITY IN DIVERSITY: Five Addresses delivered in the Cathedral Church of Christ, Oxford, during Lent 1899, with Introduction. By the Rev. CHARLES BIGG, D.D., Rector of Fenny Compton, formerly Senior Student and Tutor of Christ Church. *Crown* 8*vo.* 2*s.* 6*d.*

Bickersteth.—YESTERDAY, TO-DAY, AND FOR EVER: a Poem in Twelve Books. By EDWARD HENRY BICKERSTETH, D.D., Lord Bishop of Exeter. *One Shilling Edition*, 18*mo. With red borders*, 16*mo*, 2*s.* 6*d.*

The Crown 8*vo Edition* (5*s.*) *may still be had.*

Blunt.—Works by the Rev. JOHN HENRY BLUNT, D.D.

THE ANNOTATED BOOK OF COMMON PRAYER: Being an Historical, Ritual, and Theological Commentary on the Devotional System of the Church of England. 4*to.* 21*s.*

THE COMPENDIOUS EDITION OF THE ANNOTATED BOOK OF COMMON PRAYER: Forming a concise Commentary on the Devotional System of the Church of England. *Crown* 8*vo.* 10*s.* 6*d.*

[*continued.*

Blunt.—Works by the Rev. JOHN HENRY BLUNT, D.D.—*contd.*

DICTIONARY OF DOCTRINAL AND HISTORICAL THEOLOGY. By various Writers. *Imperial 8vo.* 21*s.*

DICTIONARY OF SECTS, HERESIES, ECCLESIASTICAL PARTIES AND SCHOOLS OF RELIGIOUS THOUGHT. By various Writers. *Imperial 8vo.* 21*s.*

THE REFORMATION OF THE CHURCH OF ENGLAND: its History, Principles, and Results. 1574-1662. *Two Vols. 8vo.* 34*s.*

THE BOOK OF CHURCH LAW. Being an Exposition of the Legal Rights and Duties of the Parochial Clergy and the Laity of the Church of England. Revised by the Right Hon. Sir WALTER G. F. PHILLIMORE, Bart., D.C.L., and G. EDWARDES JONES, Barrister-at-Law. *Crown 8vo.* 9*s.*

A COMPANION TO THE BIBLE: Being a Plain Commentary on Scripture History, to the end of the Apostolic Age. *Two Vols. small 8vo. Sold separately.* OLD TEST. 3*s.* 6*d.* NEW TEST. 3*s.* 6*d.*

HOUSEHOLD THEOLOGY: a Handbook of Religious Information respecting the Holy Bible, the Prayer Book, the Church, etc., etc. *Paper cover, 16mo.* 1*s.* *Also the Larger Edition,* 3*s.* 6*d.*

Body.—Works by the Rev. GEORGE BODY, D.D., Canon of Durham.

THE LIFE OF LOVE. A Course of Lent Lectures. *16mo.* 2*s.* 6*d.*

THE SCHOOL OF CALVARY; or, Laws of Christian Life revealed from the Cross. *16mo.* 2*s.* 6*d.*

THE LIFE OF JUSTIFICATION. *16mo.* 2*s.* 6*d.*

THE LIFE OF TEMPTATION. *16mo.* 2*s.* 6*d.*

THE PRESENT STATE OF THE FAITHFUL DEPARTED. *Small 8vo. sewed,* 6*d.* *32mo. cloth,* 1*s.*

Boultbee.—A COMMENTARY ON THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND. By the Rev. T. P. BOULTBEE, formerly Principal of the London College of Divinity, St. John's Hall, Highbury. *Crown 8vo.* 6*s.*

Bright.—Works by WILLIAM BRIGHT, D.D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church, Oxford.

SOME ASPECTS OF PRIMITIVE CHURCH LIFE. *Crown 8vo.* 6*s.*

THE ROMAN SEE IN THE EARLY CHURCH: And other Studies in Church History. *Crown 8vo.* 7*s.* 6*d.*

WAYMARKS IN CHURCH HISTORY. *Crown 8vo.* 7*s.* 6*d.*

LESSONS FROM THE LIVES OF THREE GREAT FATHERS. St. Athanasius, St. Chrysostom, and St. Augustine. *Crown 8vo.* 6*s.*

THE INCARNATION AS A MOTIVE POWER. *Crown 8vo.* 6*s.*

Bright and Medd.—LIBER PRECUM PUBLICARUM ECCLESIÆ ANGLICANÆ. A GULIELMO BRIGHT, S.T.P., et PETRO GOLDSMITH MEDD, A.M., Latine redditus. *Small 8vo.* 7*s.* 6*d.*

Browne.—WEARIED WITH THE BURDEN: A Book of Daily Readings for Lent. By ARTHUR HEBER BROWNE, M.A., LL.D., late Rector of St. John's, Newfoundland. *Crown 8vo.* 4*s.* 6*d.*

Browne.—AN EXPOSITION OF THE THIRTY-NINE ARTICLES, Historical and Doctrinal. By E. H. BROWNE, D.D., sometime Bishop of Winchester. *8vo.* 16*s.*

Campion and Beamont.—THE PRAYER BOOK INTERLEAVED. With Historical Illustrations and Explanatory Notes arranged parallel to the Text. By W. M. CAMPION, D.D., and W. J. BEAMONT, M.A. *Small 8vo.* 7*s.* 6*d.*

Carter.—Works by, and edited by the Rev. T. T. CARTER, M.A., Hon. Canon of Christ Church, Oxford.

UNDERCURRENTS OF CHURCH LIFE IN THE EIGHTEENTH CENTURY. *Crown 8vo.* 5*s.*

NICHOLAS FERRAR: his Household and his Friends. With Portrait engraved after a Picture by CORNELIUS JANSSEN at Magdalene College, Cambridge. *Crown 8vo.* 6*s.*

THE SPIRIT OF WATCHFULNESS AND OTHER SERMONS. *Crown 8vo.* 5*s.*

THE TREASURY OF DEVOTION: a Manual of Prayer for General and Daily Use. Compiled by a Priest.
18mo. 2*s.* 6*d.*; *cloth limp*, 2*s.* Bound with the Book of Common Prayer, 3*s.* 6*d.* Red-Line Edition. *Cloth extra, gilt top.* *18mo*, 2*s.* 6*d. net.* Large-Type Edition. *Crown 8vo.* 3*s.* 6*d.*

THE WAY OF LIFE: A Book of Prayers and Instruction for the Young at School, with a Preparation for Confirmation. Compiled by a Priest, *18mo.* 1*s.* 6*d.*

THE PATH OF HOLINESS: a First Book of Prayers, with the Service of the Holy Communion, for the Young. Compiled by a Priest. With Illustrations. *16mo.* 1*s.* 6*d.*; *cloth limp*, 1*s.*

THE GUIDE TO HEAVEN: a Book of Prayers for every Want. (For the Working Classes.) Compiled by a Priest. *18mo.* 1*s.* 6*d.*; *cloth limp*, 1*s.* *Large-Type Edition. Crown 8vo.* 1*s.* 6*d.*; *cloth limp*, 1*s.*

THE STAR OF CHILDHOOD: a First Book of Prayers and Instruction for Children. Compiled by a Priest. With Illustrations. *16mo.* 2*s.* 6*d.*

SIMPLE LESSONS; or, Words Easy to be Understood. A Manual of Teaching. I. On the Creed. II. The Ten Commandments. III. The Sacrament. *18mo.* 3*s.*

A BOOK OF PRIVATE PRAYER FOR MORNING, MID-DAY, AND OTHER TIMES. *18mo. limp cloth*, 1*s.*; *cloth, red edges*, 1*s.* 3*d.*

MANUAL OF DEVOTION FOR SISTERS OF MERCY. 8 parts in 2 vols. 32mo. 10*s.* Or separately:—Part I. 1*s.* 6*d.* Part II. 1*s.* Part III. 1*s.* Part IV. 2*s.* Part V. 1*s.* Part VI. 1*s.* Part VII. Part VIII. 1*s.* 6*d.*

SPIRITUAL INSTRUCTIONS. *Crown 8vo.*

THE HOLY EUCHARIST. 3*s.* 6*d.*
THE DIVINE DISPENSATIONS. 3*s.* 6*d.*
THE LIFE OF GRACE. 3*s.* 6*d.*
OUR LORD'S EARLY LIFE. 3*s.* 6*d.*
OUR LORD'S ENTRANCE ON HIS MINISTRY. 3*s.* 6*d.*
THE RELIGIOUS LIFE. 3*s.* 6*d.*

[*continued.*

Carter.—Works by, and edited by the Rev. T. T. CARTER, M.A., Hon. Canon of Christ Church, Oxford.—*continued.*

THE DOCTRINE OF THE PRIESTHOOD IN THE CHURCH OF ENGLAND. *Crown 8vo.* 4*s.*

THE DOCTRINE OF CONFESSION IN THE CHURCH OF ENGLAND. *Crown 8vo.* 5*s.*

THE DOCTRINE OF THE HOLY EUCHARIST, drawn from the Holy Scriptures and the Records of the Church of England. *Fcp. 8vo.* 9*d.*

Coles.—Works by the Rev. V. S. S COLES, M.A., Principal of the Pusey House, Oxford.

LENTEN MEDITATIONS. *18mo.* 2*s.* 6*d.*

ADVENT MEDITATIONS ON ISAIAH I.-XII. : together with Outlines of Christmas Meditations on St. John i. 1-12. *18mo.* 2*s.*

Conybeare and Howson.—THE LIFE AND EPISTLES OF ST. PAUL. By the Rev. W. J. CONYBEARE, M.A., and the Very Rev. J. S. HOWSON, D.D. With numerous Maps and Illustrations.

LIBRARY EDITION. *Two Vols. 8vo.* 21*s.* STUDENTS' EDITION. *One Vol. Crown 8vo.* 6*s.* POPULAR EDITION. *One Vol. Crown 8vo.* 3*s.* 6*d.*

Creighton.—A HISTORY OF THE PAPACY FROM THE GREAT SCHISM TO THE SACK OF ROME (1378-1527). By Right Hon. and Right Rev. MANDELL CREIGHTON, D.D., Lord Bishop of London. *Six Volumes. Crown 8vo.* 6*s. each.*

Day-Hours of the Church of England, The. Newly Revised according to the Prayer Book and the Authorised Translation of the Bible. *Crown 8vo, sewed,* 3*s.* ; *cloth,* 3*s.* 6*d.*

SUPPLEMENT TO THE DAY-HOURS OF THE CHURCH OF ENGLAND, being the Service for certain Holy Days. *Crown 8vo sewed,* 3*s.* ; *cloth,* 3*s.* 6*d.*

Devotional Series, 16mo, Red Borders. *Each* 2*s.* 6*d.*

BICKERSTETH'S YESTERDAY, TO-DAY, AND FOR EVER.
CHILCOT'S TREATISE ON EVIL THOUGHTS.
THE CHRISTIAN YEAR.
HERBERT'S POEMS AND PROVERBS.
KEMPIS' (À) OF THE IMITATION OF CHRIST.
LEAR'S (H. L. SIDNEY) FOR DAYS AND YEARS.
FRANCIS DE SALES' (ST.) THE DEVOUT LIFE.
WILSON'S THE LORD'S SUPPER. *Large type.*
*TAYLOR'S (JEREMY) HOLY LIVING.
*——— ——— HOLY DYING.

* *These two in one Volume.* 5*s.*

Devotional Series, 18mo, without Red Borders. *Each* 1*s.*

BICKERSTETH'S YESTERDAY, TO-DAY, AND FOR EVER.
THE CHRISTIAN YEAR.
KEMPIS' (À) OF THE IMITATION OF CHRIST.
HERBERT'S POEMS AND PROVERBS.
WILSON'S THE LORD'S SUPPER. *Large type.*
FRANCIS DE SALES' (ST.) THE DEVOUT LIFE.
*TAYLOR'S (JEREMY) HOLY LIVING.
*——— ——— HOLY DYING.

* *These two in one Volume.* 2*s.* 6*d.*

Edersheim.—Works by ALFRED EDERSHEIM, M.A., D.D., Ph.D.

THE LIFE AND TIMES OF JESUS THE MESSIAH. *Two Vols. 8vo.* 24*s.*

JESUS THE MESSIAH: being an Abridged Edition of 'The Life and Times of Jesus the Messiah.' *Crown 8vo.* 6*s. net.*

HISTORY OF THE JEWISH NATION AFTER THE DESTRUCTION OF JERUSALEM UNDER TITUS. *8vo.* 18*s.*

Ellicott.—Works by C. J. ELLICOTT, D.D., Bishop of Gloucester.

A CRITICAL AND GRAMMATICAL COMMENTARY ON ST. PAUL'S EPISTLES. Greek Text, with a Critical and Grammatical Commentary, and a Revised English Translation. *8vo.*

GALATIANS. 8*s.* 6*d.*
EPHESIANS. 8*s.* 6*d.*
PASTORAL EPISTLES. 10*s.* 6*d.*
PHILIPPIANS, COLOSSIANS, AND PHILEMON. 10*s.* 6*d.*
THESSALONIANS. 7*s.* 6*d.*

HISTORICAL LECTURES ON THE LIFE OF OUR LORD JESUS CHRIST. *8vo.* 12*s.*

English (The) Catholic's Vade Mecum: a Short Manual of General Devotion. Compiled by a PRIEST. *32mo. limp,* 1*s.*; *cloth,* 2*s.*

PRIEST'S Edition. *32mo.* 1*s.* 6*d.*

Epochs of Church History.—Edited by Right Hon. and Right Rev. MANDELL CREIGHTON, D.D., Lord Bishop of London. *Small 8vo.* 2*s.* 6*d. each.*

THE ENGLISH CHURCH IN OTHER LANDS. By the Rev. H. W. TUCKER, M.A.
THE HISTORY OF THE REFORMATION IN ENGLAND. By the Rev. GEO. G. PERRY, M.A.
THE CHURCH OF THE EARLY FATHERS. By the Rev. ALFRED PLUMMER, D.D.
THE EVANGELICAL REVIVAL IN THE EIGHTEENTH CENTURY. By the Rev. J. H. OVERTON, D.D.
THE UNIVERSITY OF OXFORD. By the Hon. G. C. BRODRICK, D.C.L.
THE UNIVERSITY OF CAMBRIDGE. By J. BASS MULLINGER, M.A.
THE ENGLISH CHURCH IN THE MIDDLE AGES. By the Rev. W. HUNT, M.A.
THE CHURCH AND THE EASTERN EMPIRE. By the Rev. H. F. TOZER, M.A.
THE CHURCH AND THE ROMAN EMPIRE. By the Rev. A. CARR, M.A.
THE CHURCH AND THE PURITANS, 1570-1660. By HENRY OFFLEY WAKEMAN, M.A.
HILDEBRAND AND HIS TIMES. By the Very Rev. W. R. W. STEPHENS, B.D.
THE POPES AND THE HOHENSTAUFEN. By UGO BALZANI.
THE COUNTER REFORMATION. By ADOLPHUS WILLIAM WARD, Litt.D.
WYCLIFFE AND MOVEMENTS FOR REFORM. By REGINALD L. POOLE, M.A.
THE ARIAN CONTROVERSY. By the Rev. H. M. GWATKIN, M.A.

Eucharistic Manual (The). Consisting of Instructions and Devotions for the Holy Sacrament of the Altar. From various sources. *32mo. cloth gilt, red edges.* 1*s.* *Cheap Edition, limp cloth.* 9*d.*

Farrar.—Works by FREDERICK W. FARRAR, D.D., Dean of Canterbury.

TEXTS EXPLAINED; or, Helps to Understand the New Testament. *Crown 8vo. 6s.*

THE BIBLE: Its Meaning and Supremacy. *8vo. 15s.*

ALLEGORIES. With 25 Illustrations by AMELIA BAUERLE. *Crown 8vo. 6s.*

CONTENTS.—The Life Story of Aner—The Choice—The Fortunes of a Royal House—The Basilisk and the Leopard.

Fosbery.—VOICES OF COMFORT. Edited by the Rev. THOMAS VINCENT FOSBERY, M.A., sometime Vicar of St. Giles's, Reading. *Cheap Edition. Small 8vo. 3s. 6d.*
The Larger Edition (7s. 6d.) may still be had.

Gardner.—A CATECHISM OF CHURCH HISTORY, from the Day of Pentecost until the Present Day. By the Rev. C. E. GARDNER, of the Society of St. John the Evangelist, Cowley. *Crown 8vo, sewed, 1s.; cloth, 1s. 6d.*

Geikie.—Works by J. CUNNINGHAM GEIKIE, D.D., LL.D., late Vicar of St. Martin-at-Palace, Norwich.

HOURS WITH THE BIBLE: the Scriptures in the Light of Modern Discovery and Knowledge. *Complete in Twelve Volumes. Crown 8vo.*

OLD TESTAMENT.

CREATION TO THE PATRIARCHS. *With a Map and Illustrations. 5s.*

MOSES TO JUDGES. *With a Map and Illustrations. 5s.*

SAMSON TO SOLOMON. *With a Map and Illustrations. 5s.*

REHOBOAM TO HEZEKIAH. *With Illustrations. 5s.*

MANASSEH TO ZEDEKIAH. With the Contemporary Prophets. *With a Map and Illustrations. 5s.*

EXILE TO MALACHI. With the Contemporary Prophets. *With Illustrations. 5s.*

NEW TESTAMENT.

THE GOSPELS. *With a Map and Illustrations. 5s.*

LIFE AND WORDS OF CHRIST. *With Map. 2 vols. 10s.*

LIFE AND EPISTLES OF ST. PAUL. *With Maps and Illustrations. 2 vols. 10s.*

ST. PETER TO REVELATION. *With 29 Illustrations. 5s.*

LIFE AND WORDS OF CHRIST.
Cabinet Edition. With Map. 2 vols. Post 8vo. 10s.
Cheap Edition, without the Notes. 1 vol. 8vo. 6s.

A SHORT LIFE OF CHRIST. *With Illustrations. Crown 8vo. 3s. 6d.; gilt edges, 4s. 6d.*

Gold Dust: a Collection of Golden Counsels for the Sanctification of Daily Life. Translated and abridged from the French by E.L.E.E. Edited by CHARLOTTE M. YONGE. Parts I. II. III. Small Pocket Volumes. *Cloth, gilt, each* 1*s.* Parts I. and II. in One Volume. 1*s.* 6*d.* Parts I., II., and III. in One Volume. 2*s.*

*** The two first parts in One Volume, *large type*, 18*mo. cloth, gilt.* 2*s.* 6*d.* Parts I. II. and III. are also supplied, bound in white cloth, with red edges, in box, price 3*s.*

Gore.—Works by the Rev. CHARLES GORE, M.A., D.D., Canon of Westminster.

THE CHURCH AND THE MINISTRY. *Fourth Edition, Revised. Crown* 8*vo.* 6*s.*, *net.*

ROMAN CATHOLIC CLAIMS. *Crown* 8*vo.* 3*s.* 6*d.*

Great Truths of the Christian Religion. Edited by the Rev. W. U. RICHARDS. *Small* 8*vo.* 2*s.*

Hall.—Works by the Right Rev. A. C. A. HALL, D.D., Bishop of Vermont.

CONFIRMATION. *Crown* 8*vo.* 5*s.* (The Oxford Library of Practical Theology.)

THE VIRGIN MOTHER: Retreat Addresses on the Life of the Blessed Virgin Mary as told in the Gospels. With an appended Essay on the Virgin Birth of our Lord. *Crown* 8*vo.* 4*s.* 6*d.*

CHRIST'S TEMPTATION AND OURS. *Crown* 8*vo.* 3*s.* 6*d.*

Hall.—THE KENOTIC THEORY. Considered with Particular Reference to its Anglican Forms and Arguments. By the Rev. FRANCIS J. HALL, D.D., Instructor of Dogmatic Theology in the Western Theological Seminary, Chicago, Illinois. *Crown* 8*vo.* 5*s.*

Hallowing of Sorrow, The. By E. R. With a Preface by H. S. HOLLAND, M.A., Canon and Precentor of St. Paul's. *Small* 8*vo.* 2*s.*

Harrison.—Works by the Rev. ALEXANDER J. HARRISON, B.D., Lecturer of the Christian Evidence Society.

PROBLEMS OF CHRISTIANITY AND SCEPTICISM. *Crown* 8*vo.* 7*s.* 6*d.*

THE CHURCH IN RELATION TO SCEPTICS: a Conversational Guide to Evidential Work. *Crown* 8*vo.* 3*s.* 6*d.*

THE REPOSE OF FAITH, IN VIEW OF PRESENT DAY DIFFICULTIES. *Crown* 8*vo.* 7*s.* 6*d.*

Hatch.—THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES. Being the Bampton Lectures for 1880. By EDWIN HATCH, M.A., D.D., late Reader in Ecclesiastical History in the University of Oxford. 8*vo.* 5*s.*

Holland.—Works by the Rev. HENRY SCOTT HOLLAND, M.A. Canon and Precentor of St. Paul's.

GOD'S CITY AND THE COMING OF THE KINGDOM. *Crown 8vo. 3s. 6d.*

PLEAS AND CLAIMS FOR CHRIST. *Crown 8vo. 3s. 6d.*

CREED AND CHARACTER: Sermons. *Crown 8vo. 3s. 6d.*

ON BEHALF OF BELIEF. Sermons. *Crown 8vo. 3s. 6d.*

CHRIST OR ECCLESIASTES. Sermons. *Crown 8vo. 2s. 6d.*

LOGIC AND LIFE, with other Sermons. *Crown 8vo. 3s. 6d.*

Hollings.—Works by the Rev. G. S. HOLLINGS, Mission Priest of the Society of St. John the Evangelist, Cowley, Oxford.

THE HEAVENLY STAIR; or, A Ladder of the Love of God for Sinners. *Crown 8vo. 3s. 6d.*

PORTA REGALIS; or, Considerations on Prayer. *Crown 8vo. limp cloth, 1s. 6d. net; cloth boards, 2s. net.*

CONSIDERATIONS ON THE WISDOM OF GOD. *Crown 8vo. 4s.*

PARADOXES OF THE LOVE OF GOD, especially as they are seen in the way of the Evangelical Counsels. *Crown 8vo. 4s.*

ONE BORN OF THE SPIRIT; or, the Unification of our Life in God. *Crown 8vo. 3s. 6d.*

Hutchings.—Works by the Ven. W. H. HUTCHINGS, M.A. Archdeacon of Cleveland, Canon of York, Rector of Kirby Misperton, and Rural Dean of Malton.

SERMON SKETCHES from some of the Sunday Lessons throughout the Church's Year. *Vols. I and II. Crown 8vo. 5s. each.*

THE LIFE OF PRAYER: a Course of Lectures delivered in All Saints' Church, Margaret Street, during Lent. *Crown 8vo. 4s. 6d.*

THE PERSON AND WORK OF THE HOLY GHOST: a Doctrinal and Devotional Treatise. *Crown 8vo. 4s. 6d.*

SOME ASPECTS OF THE CROSS. *Crown 8vo. 4s. 6d.*

THE MYSTERY OF THE TEMPTATION. Lent Lectures delivered at St. Mary Magdalene, Paddington. *Crown 8vo. 4s. 6d.*

Hutton.—THE SOUL HERE AND HEREAFTER. By the Rev. R. E. HUTTON, Chaplain of St. Margaret's, East Grinstead. *Crown 8vo. 6s.*

Inheritance of the Saints; or, Thoughts on the Communion of Saints and the Life of the World to come. Collected chiefly from English Writers by L. P. With a Preface by the Rev. HENRY SCOTT HOLLAND, M.A. *Ninth Edition. Crown 8vo. 7s. 6d.*

Jameson.—Works by Mrs. JAMESON.

SACRED AND LEGENDARY ART, containing Legends of the Angels and Archangels, the Evangelists, the Apostles. With 19 Etchings and 187 Woodcuts. *2 vols. 8vo. 20s. net.*

LEGENDS OF THE MONASTIC ORDERS, as represented in the Fine Arts. With 11 Etchings and 88 Woodcuts. *8vo. 10s. net.*

LEGENDS OF THE MADONNA, OR BLESSED VIRGIN MARY. With 27 Etchings and 165 Woodcuts. *8vo. 10s. net.*

THE HISTORY OF OUR LORD, as exemplified in Works of Art. Commenced by the late Mrs. JAMESON; continued and completed by LADY EASTLAKE. With 31 Etchings and 281 Woodcuts. *2 Vols. 8vo. 20s. net.*

Jennings.—ECCLESIA ANGLICANA. A History of the Church of Christ in England from the Earliest to the Present Times. By the Rev. ARTHUR CHARLES JENNINGS, M.A. *Crown 8vo. 7s. 6d.*

Johnstone.—SONSHIP: Six Lenten Addresses. By the Rev. VERNEY LOVETT JOHNSTONE, M.A., late Assistant Curate of Ilfracombe. With an Introduction by the Rev. V. S. S. COLES, M.A., Principal of the Pusey House, Oxford. *Crown 8vo. 2s.*

Jukes.—Works by ANDREW JUKES.

THE NEW MAN AND THE ETERNAL LIFE. Notes on the Reiterated Amens of the Son of God. *Crown 8vo. 6s.*

THE NAMES OF GOD IN HOLY SCRIPTURE: a Revelation of His Nature and Relationships. *Crown 8vo. 4s. 6d.*

THE TYPES OF GENESIS. *Crown 8vo. 7s. 6d.*

THE SECOND DEATH AND THE RESTITUTION OF ALL THINGS. *Crown 8vo. 3s. 6d.*

THE ORDER AND CONNEXION OF THE CHURCH'S TEACHING, as set forth in the arrangement of the Epistles and Gospels throughout the Year. *Crown 8vo. 2s. 6d.*

Knox Little.—Works by W. J. KNOX LITTLE, M.A., Canon Residentiary of Worcester, and Vicar of Hoar Cross.

THE CHRISTIAN HOME. *Crown* 8*vo.* 3*s.* 6*d.*

THE PERFECT LIFE: Sermons. *Crown* 8*vo.* 7*s.* 6*d.*

CHARACTERISTICS AND MOTIVES OF THE CHRISTIAN LIFE. Ten Sermons preached in Manchester Cathedral, in Lent and Advent. *Crown* 8*vo.* 2*s.* 6*d.*

SERMONS PREACHED FOR THE MOST PART IN MANCHESTER. *Crown* 8*vo.* 3*s.* 6*d.*

THE HOPES AND DECISIONS OF THE PASSION OF OUR MOST HOLY REDEEMER. *Crown* 8*vo.* 2*s.* 6*d.*

THE MYSTERY OF THE PASSION OF OUR MOST HOLY REDEEMER. *Crown* 8*vo.* 2*s.* 6*d.*

THE LIGHT OF LIFE. Sermons preached on Various Occasions. *Crown* 8*vo.* 3*s.* 6*d.*

SUNLIGHT AND SHADOW IN THE CHRISTIAN LIFE. Sermons preached for the most part in America. *Crown* 8*vo.* 3*s.* 6*d.*

Lear.—Works by, and Edited by, H. L. SIDNEY LEAR.

FOR DAYS AND YEARS. A book containing a Text, Short Reading, and Hymn for Every Day in the Church's Year. 16*mo.* 2*s.* 6*d.* *Also a Cheap Edition*, 32*mo.* 1*s.*; *or cloth gilt*, 1*s.* 6*d.*; *or with red borders*, 2*s.* 6*d.*

FIVE MINUTES. Daily Readings of Poetry. 16*mo.* 3*s.* 6*d.* *Also a Cheap Edition*, 32*mo.* 1*s.*; *or cloth gilt*, 1*s.* 6*d.*

WEARINESS. A Book for the Languid and Lonely. *Large Type. Small* 8*vo.* 5*s.*

CHRISTIAN BIOGRAPHIES. *Nine Vols. Crown* 8*vo.* 3*s.* 6*d. each.*

MADAME LOUISE DE FRANCE, Daughter of Louis XV., known also as the Mother Térèse de St. Augustin.

A DOMINICAN ARTIST: a Sketch of the Life of the Rev. Père Besson, of the Order of St. Dominic.

HENRI PERREYVE. By PÈRE GRATRY.

ST. FRANCIS DE SALES, Bishop and Prince of Geneva.

THE REVIVAL OF PRIESTLY LIFE IN THE SEVENTEENTH CENTURY IN FRANCE.

A CHRISTIAN PAINTER OF THE NINETEENTH CENTURY.

BOSSUET AND HIS CONTEMPORARIES.

FÉNELON, ARCHBISHOP OF CAMBRAI.

HENRI DOMINIQUE LACORDAIRE.

[*continued.*

Lear. — Works by, and Edited by, H. L. SIDNEY LEAR — *continued.*

DEVOTIONAL WORKS. Edited by H. L. SIDNEY LEAR. *New and Uniform Editions. Nine Vols.* 16*mo.* 2*s.* 6*d. each.*

FÉNELON'S SPIRITUAL LETTERS TO MEN.

FÉNELON'S SPIRITUAL LETTERS TO WOMEN.

A SELECTION FROM THE SPIRITUAL LETTERS OF ST. FRANCIS DE SALES. Also *Cheap Edition*, 32*mo*, 6*d. cloth limp; 1s. cloth boards.*

THE SPIRIT OF ST. FRANCIS DE SALES.

THE HIDDEN LIFE OF THE SOUL.

THE LIGHT OF THE CONSCIENCE. Also *Cheap Edition*, 32*mo*, 6*d. cloth limp;* and 1*s. cloth boards.*

SELF-RENUNCIATION. From the French.

ST. FRANCIS DE SALES' OF THE LOVE OF GOD.

SELECTIONS FROM PASCAL'S 'THOUGHTS.'

Lepine.—THE MINISTERS OF JESUS CHRIST: a Biblical Study. By J. FOSTER LEPINE, Curate of St. Paul's, Maidstone. *Crown* 8*vo.* 5*s.*

Liddon.—Works by HENRY PARRY LIDDON, D.D., D.C.L., LL.D.

SERMONS ON SOME WORDS OF ST. PAUL. *Crown* 8*vo.* 5*s.*

SERMONS PREACHED ON SPECIAL OCCASIONS, 1860-1889. *Crown* 8*vo.* 5*s.*

CLERICAL LIFE AND WORK: Sermons. *Crown* 8*vo.* 5*s.*

ESSAYS AND ADDRESSES: Lectures on Buddhism—Lectures on the Life of St. Paul—Papers on Dante. *Crown* 8*vo.* 5*s.*

EXPLANATORY ANALYSIS OF PAUL'S EPISTLE TO THE ROMANS. 8*vo.* 14*s.*

EXPLANATORY ANALYSIS OF ST. PAUL'S FIRST EPISTLE TO TIMOTHY. 8*vo.* 7*s.* 6*d.*

SERMONS ON OLD TESTAMENT SUBJECTS. *Crown* 8*vo.* 5*s.*

SERMONS ON SOME WORDS OF CHRIST. *Crown* 8*vo.* 5*s.*

THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST. Being the Bampton Lectures for 1866. *Crown* 8*vo.* 5*s.*

ADVENT IN ST. PAUL'S. *Two Vols. Crown* 8*vo.* 3*s.* 6*d. each. Cheap Edition in one Volume. Crown* 8*vo.* 5*s.*

CHRISTMASTIDE IN ST. PAUL'S. *Crown* 8*vo.* 5*s.*

PASSIONTIDE SERMONS. *Crown* 8*vo.* 5*s.*

EASTER IN ST. PAUL'S. Sermons bearing chiefly on the Resurrection of our Lord. *Two Vols. Crown* 8*vo.* 3*s.* 6*d. each. Cheap Edition in one Volume. Crown* 8*vo.* 5*s.*

SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD. *Two Vols. Crown* 8*vo.* 3*s.* 6*d. each. Cheap Edition in one Volume. Crown* 8*vo.* 5*s.*

[*continued.*

Liddon.—Works by HENRY PARRY LIDDON, D.D., D.C.L., LL.D.—*continued.*

THE MAGNIFICAT. Sermons in St. Paul's. *Crown* 8*vo.* 2*s.* 6*d.*

SOME ELEMENTS OF RELIGION. Lent Lectures. *Small* 8*vo.* 2*s.* 6*d.* [*The Crown* 8*vo. Edition* (5*s.*) *may still be had.*]

SELECTIONS FROM THE WRITINGS OF. *Crown* 8*vo.* 3*s.* 6*d.*

MAXIMS AND GLEANINGS. *Crown* 16*mo.* 1*s.*

Linklater.—TRUE LIMITS OF RITUAL IN THE CHURCH. Edited by Rev. ROBERT LINKLATER, D.D., Vicar of Stroud Green. *Crown* 8*vo.* 5*s.*

Lowrie.—THE DOCTRINE OF ST. JOHN: an Essay in Biblical Theology. By WALTER LOWRIE, M.A., Mission Priest in the City Mission, Philadelphia. *Crown* 8*vo.* 5*s.*

Luckock.—Works by HERBERT MORTIMER LUCKOCK, D.D., Dean of Lichfield.

THE CHARACTERISTIC FEATURES OF EACH GOSPEL. *Crown* 8*vo.*

THE HISTORY OF MARRIAGE, JEWISH AND CHRISTIAN, IN RELATION TO DIVORCE AND CERTAIN FORBIDDEN DEGREES. *Second Edition. Crown* 8*vo.* 6*s.*

AFTER DEATH. An Examination of the Testimony of Primitive Times respecting the State of the Faithful Dead, and their Relationship to the Living. *Crown* 8*vo.* 3*s.* 6*d.*

THE INTERMEDIATE STATE BETWEEN DEATH AND JUDGMENT. Being a Sequel to *After Death. Crown* 8*vo.* 3*s.* 6*d.*

FOOTPRINTS OF THE SON OF MAN, as traced by St. Mark. Being Eighty Portions for Private Study, Family Reading, and Instruction in Church. *Crown* 8*vo.* 3*s.* 6*d.*

FOOTPRINTS OF THE APOSTLES, as traced by St. Luke in the Acts. Being Sixty Portions for Private Study, and Instruction in Church. A Sequel to 'Footprints of the Son of Man, as traced by St. Mark.' *Two Vols. Crown* 8*vo.* 12*s.*

THE DIVINE LITURGY. Being the Order for Holy Communion, Historically, Doctrinally, and Devotionally set forth, in Fifty Portions. *Crown* 8*vo.* 3*s.* 6*d.*

STUDIES IN THE HISTORY OF THE BOOK OF COMMON PRAYER. The Anglican Reform—The Puritan Innovations—The Elizabethan Reaction—The Caroline Settlement. With Appendices. *Crown* 8*vo.* 3*s.* 6*d.*

THE BISHOPS IN THE TOWER. A Record of Stirring Events affecting the Church and Nonconformists from the Restoration to the Revolution. *Crown* 8*vo.* 3*s.* 6*d.*

MacColl.—Works by the Rev. MALCOLM MACCOLL, D.D., Canon Residentiary of Ripon.

THE REFORMATION SETTLEMENT: Examined in the Light of History and Law. With an Introductory Letter to the Right Hon. Sir W. V. Harcourt, M.P. *Crown 8vo. 7s. 6d. net.*

CHRISTIANITY IN RELATION TO SCIENCE AND MORALS. *Crown 8vo. 6s.*

LIFE HERE AND HEREAFTER: Sermons. *Crown 8vo. 7s. 6d.*

Mason.—Works by A. J. MASON, D.D., Lady Margaret Professor of Divinity in the University of Cambridge and Canon of Canterbury.

THE CONDITIONS OF OUR LORD'S LIFE UPON EARTH. Being the Bishop Paddock Lectures, 1896. To which is prefixed part of a First Professorial Lecture at Cambridge. *Crown 8vo. 5s.*

THE FAITH OF THE GOSPEL. A Manual of Christian Doctrine. *Crown 8vo. 7s. 6d. Cheap Edition. Crown 8vo. 3s. 6d.*

THE RELATION OF CONFIRMATION TO BAPTISM. As taught in Holy Scripture and the Fathers. *Crown 8vo. 7s. 6d.*

Maturin.—Works by the Rev. B. W. MATURIN.

SOME PRINCIPLES AND PRACTICES OF THE SPIRITUAL LIFE. *Crown 8vo. 4s. 6d.*

PRACTICAL STUDIES ON THE PARABLES OF OUR LORD. *Crown 8vo. 5s.*

Medd.—THE PRIEST TO THE ALTAR; or, Aids to the Devout Celebration of Holy Communion, chiefly after the Ancient English Use of Sarum. By PETER GOLDSMITH MEDD, M.A., Canon of St. Alban's. Fourth Edition, revised and enlarged. *Royal 8vo. 15s.*

Meyrick.—THE DOCTRINE OF THE CHURCH OF ENGLAND ON THE HOLY COMMUNION RESTATED AS A GUIDE AT THE PRESENT TIME. By the Rev. F. MEYRICK, M.A. *Crown 8vo. 4s. 6d.*

Mortimer.—Works by the Rev. A. G. MORTIMER, D.D., Rector of St. Mark's, Philadelphia.

CATHOLIC FAITH AND PRACTICE: A Manual of Theology. Two Parts. *Crown 8vo.* Sold separately. Part I. *7s. 6d.* Part II. *9s.*

JESUS AND THE RESURRECTION: Thirty Addresses for Good Friday and Easter. *Crown 8vo. 5s.*

HELPS TO MEDITATION: Sketches for Every Day in the Year.

Vol. I. ADVENT to TRINITY. *8vo. 7s. 6d.*
Vol. II. TRINITY to ADVENT. *8vo. 7s. 6d.*

STORIES FROM GENESIS: Sermons for Children. *Crown 8vo. 4s.*

THE LAWS OF HAPPINESS; or, The Beatitudes as teaching our Duty to God, Self, and our Neighbour. *18mo. 2s.*

THE LAWS OF PENITENCE: Addresses on the Words of our Lord from the Cross. *16mo. 1s. 6d.*

SERMONS IN MINIATURE FOR EXTEMPORE PREACHERS: Sketches for Every Sunday and Holy Day of the Christian Year. *Cr. 8vo. 6s.*

NOTES ON THE SEVEN PENITENTIAL PSALMS, chiefly from Patristic Sources. *Fcp. 8vo. 3s. 6d.*

THE SEVEN LAST WORDS OF OUR MOST HOLY REDEEMER: with Meditations on some Scenes in His Passion. *Crown 8vo. 5s.*

LEARN OF JESUS CHRIST TO DIE: Addresses on the Words of our Lord from the Cross, taken as Teaching the way of Preparation for Death. *16mo. 2s.*

Mozley.—Works by J. B. MOZLEY, D.D., late Canon of Christ Church, and Regius Professor of Divinity at Oxford.

ESSAYS, HISTORICAL AND THEOLOGICAL. *Two Vols. 8vo. 24s.*

EIGHT LECTURES ON MIRACLES. Being the Bampton Lectures for 1865. *Crown 8vo. 3s. 6d.*

RULING IDEAS IN EARLY AGES AND THEIR RELATION TO OLD TESTAMENT FAITH. *8vo. 6s.*

SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD, and on Various Occasions. *Crown 8vo. 3s. 6d.*

SERMONS, PAROCHIAL AND OCCASIONAL. *Crown 8vo. 3s. 6d.*

A REVIEW OF THE BAPTISMAL CONTROVERSY. *Crown 8vo. 3s. 6d.*

Newbolt.—Works by the Rev. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's Cathedral.

RELIGION. *Crown 8vo. 5s.* (The Oxford Library of Practical Theology.)

WORDS OF EXHORTATION. Sermons Preached at St. Paul's and elsewhere. *Crown 8vo. 6s.*

PRIESTLY IDEALS; being a Course of Practical Lectures delivered in St. Paul's Cathedral to 'Our Society' and other Clergy, in Lent, 1898. *Crown 8vo. 3s. 6d.*

THE GOSPEL OF EXPERIENCE; or, the Witness of Human Life to the truth of Revelation. Being the Boyle Lectures for 1895. *Crown 8vo. 5s.*

COUNSELS OF FAITH AND PRACTICE: being Sermons preached on various occasions. *New and Enlarged Edition. Crown 8vo. 5s.*

SPECULUM SACERDOTUM; or, the Divine Model of the Priestly Life. *Crown 8vo. 7s. 6d.*

THE FRUIT OF THE SPIRIT. Being Ten Addresses bearing on the Spiritual Life. *Crown 8vo. 2s. 6d.*

THE MAN OF GOD. *Small 8vo. 1s. 6d.*

THE PRAYER BOOK: Its Voice and Teaching. *Crown 8vo. 2s. 6d.*

Newman.—Works by JOHN HENRY NEWMAN, B.D., sometime Vicar of St. Mary's, Oxford.

LETTERS AND CORRESPONDENCE OF JOHN HENRY NEWMAN DURING HIS LIFE IN THE ENGLISH CHURCH. With a brief Autobiography. Edited, at Cardinal Newman's request, by ANNE MOZLEY. *2 vols. Crown 8vo. 7s.*

PAROCHIAL AND PLAIN SERMONS. *Eight Vols. Cabinet Edition. Crown 8vo. 5s. each. Cheaper Edition. 3s. 6d. each.*

SELECTION, ADAPTED TO THE SEASONS OF THE ECCLESIASTICAL YEAR, from the 'Parochial and Plain Sermons,' *Cabinet Edition. Crown 8vo. 5s. Cheaper Edition. 3s. 6d.*

FIFTEEN SERMONS PREACHED BEFORE THE UNIVERSITY OF OXFORD. *Cabinet Edition. Crown 8vo. 5s. Cheaper Edition. 3s. 6d.*

SERMONS BEARING UPON SUBJECTS OF THE DAY. *Cabinet Edition. Crown 8vo. 5s. Cheaper Edition. Crown 8vo. 3s. 6d.*

LECTURES ON THE DOCTRINE OF JUSTIFICATION. *Cabinet Edition. Crown 8vo. 5s. Cheaper Edition. 3s. 6d.*

*** A Complete List of Cardinal Newman's Works can be had on Application.*

Osborne.—Works by EDWARD OSBORNE, Mission Priest of the Society of St. John the Evangelist, Cowley, Oxford.

THE CHILDREN'S SAVIOUR. Instructions to Children on the Life of Our Lord and Saviour Jesus Christ. *Illustrated.* 16*mo.* 2*s.* 6*d.*

THE SAVIOUR KING. Instructions to Children on Old Testament Types and Illustrations of the Life of Christ. *Illustrated.* 16*mo.* 2*s.* 6*d.*

THE CHILDREN'S FAITH. Instructions to Children on the Apostles' Creed. *Illustrated.* 16*mo.* 2*s.* 6*d.*

Ottley.—ASPECTS OF THE OLD TESTAMENT: being the Bampton Lectures for 1897. By ROBERT LAWRENCE OTTLEY, M.A., Vicar of Winterbourne Bassett, Wilts; sometime Principal of the Pusey House. 8*vo.* 7*s.* 6*d.*

The Oxford Library of Practical Theology.

PRODUCED UNDER THE EDITORSHIP OF

The Rev. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's, and the Rev. F. E. BRIGHTMAN, M.A., Librarian of the Pusey House, Oxford.

The Price of each Volume will be Five Shillings.

The following is a list of Volumes as at present proposed :—

RELIGION. By the Rev. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's. *Crown* 8*vo.* 5*s.* [*Ready.*

HOLY BAPTISM. By the Rev. DARWELL STONE, M.A., Principal of the Missionary College, Dorchester. *Crown* 8*vo.* 5*s.* [*Ready.*

CONFIRMATION. By the Right Rev. A. C. A. HALL, D.D., Bishop of Vermont.

THE HISTORY OF THE BOOK OF COMMON PRAYER. By the Rev. LEIGHTON PULLAN, M.A., Fellow of St. John Baptist's College, Oxford.

HOLY MATRIMONY. By the Rev. W. J. KNOX LITTLE, M.A., Canon of Worcester.

THE HOLY COMMUNION. By the Rev. F. W. PULLER, M.A., Mission Priest of St. John Evangelist, Cowley.

RELIGIOUS CEREMONIAL. By the Rev. F. E. BRIGHTMAN, M.A., Librarian of the Pusey House, Oxford.

PRAYER. By the Rev. A. J. WORLLEDGE, M.A., Canon of Truro.

VISITATION OF THE SICK. By the Rev. E. F. RUSSELL, M.A., St. Alban's, Holborn.

CONFESSION and ABSOLUTION.
FASTING and ALMSGIVING.
RETREATS, MISSIONS, ETC.
CHURCH WORK.
DEVOTIONAL BOOKS and READING.
ORDINATION.
FOREIGN MISSIONS.
THE BIBLE.

Outlines of Church Teaching: a Series of Instructions for the Sundays and chief Holy Days of the Christian Year. For the Use of Teachers. By C. C. G. With Preface by the Very Rev. FRANCIS PAGET, D.D., Dean of Christ Church, Oxford. *Crown* 8*vo.* 3*s.* 6*d.*

Oxenham.—THE VALIDITY OF PAPAL CLAIMS: Lectures delivered in Rome. By F. NUTCOMBE OXENHAM, D.D., English Chaplain at Rome. With a Letter by His Grace the ARCHBISHOP OF YORK. *Crown* 8*vo.* 2*s.* 6*d.*

Paget.—Works by FRANCIS PAGET, D.D., Dean of Christ Church.

STUDIES IN THE CHRISTIAN CHARACTER: Sermons. With an Introductory Essay. *Crown* 8*vo.* 6*s.* 6*d.*

THE SPIRIT OF DISCIPLINE: Sermons. *Crown* 8*vo.* 6*s.* 6*d.*

FACULTIES AND DIFFICULTIES FOR BELIEF AND DISBELIEF. *Crown* 8*vo.* 6*s.* 6*d.*

THE HALLOWING OF WORK. Addresses given at Eton, January 16-18, 1888. *Small* 8*vo.* 2*s.*

Percival.—THE INVOCATION OF SAINTS. Treated Theologically and Historically. By HENRY R. PERCIVAL, M.A., D.D., Author of 'A Digest of Theology,' 'The Doctrine of the Episcopal Church,' etc. *Crown* 8*vo.* 5*s.*

Pocket Manual of Prayers for the Hours, Etc. With the Collects from the Prayer Book. *Royal* 32*mo.* 1*s.*

Powell.—THE PRINCIPLE OF THE INCARNATION. With especial Reference to the Relation between our Lord's Divine Omniscience and His Human Consciousness. By the Rev. H. C. POWELL, M.A. of Oriel College, Oxford; Rector of Wylye and Prebendary of Salisbury Cathedral. 8*vo.* 16*s.*

Practical Reflections. By a CLERGYMAN. With Preface by H. P. LIDDON, D.D., D.C.L., and the LORD BISHOP OF LINCOLN. *Crown* 8*vo.*

THE BOOK OF GENESIS. 4*s.* 6*d.*
THE PSALMS. 5*s.*
ISAIAH. 4*s.* 6*d.*
THE MINOR PROPHETS. 4*s.* 6*d.*
THE HOLY GOSPELS. 4*s.* 6*d.*
ACTS TO REVELATION. 6*s.*

Priest's Prayer Book (The). Containing Private Prayers and Intercessions; Occasional, School, and Parochial Offices; Offices for the Visitation of the Sick, with Notes, Readings, Collects, Hymns, Litanies, etc. With a brief Pontifical. By the late Rev. R. F. LITTLEDALE, LL.D., D.C.L., and Rev. J. EDWARD VAUX, M.A., F.S.A. *Post* 8*vo.* 6*s.* 6*d.*

Pullan.—Works by the Rev. LEIGHTON PULLAN, M.A., Fellow of St. John Baptist's College.

LECTURES ON RELIGION. *Crown* 8*vo.* 6*s.*

THE HISTORY OF THE BOOK OF COMMON PRAYER. *Crown* 8*vo.* 5*s.* (The Oxford Library of Practical Theology.)

Pusey.—Works by the Rev. E. B. PUSEY, B.D.

PRIVATE PRAYERS. With Preface by H. P. LIDDON, D.D., late Chancellor and Canon of St. Paul's. *Royal* 32*mo.* 1*s.*

SPIRITUAL LETTERS OF EDWARD BOUVERIE PUSEY, D.D. Edited and prepared for publication by the Rev. J. O. JOHNSTON, M.A., Principal of the Theological College, Cuddesdon; and the Rev. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's. 8*vo.* 12*s.* 6*d.*

THE STORY OF THE LIFE OF DR. PUSEY. By the Author of 'Charles Lowder.'

Randolph.—Works by B. W. RANDOLPH, M.A., Principal of the Theological College and Hon. Canon of Ely.

MEDITATIONS ON THE OLD TESTAMENT for Every Day in the Year. *Crown* 8*vo.* 6*s.*

THE THRESHOLD OF THE SANCTUARY: being Short Chapters on the Inner Preparation for the Priesthood. *Crown* 8*vo.* 3*s.* 6*d.*

Rede.—THE COMMUNION OF SAINTS: A Lost Link in the Chain of the Church's Creed. By WYLLYS REDE, D.D., Rector of the Church of the Incarnation, and Canon of the Cathedral, Atalanta, Georgia. With a Preface by LORD HALIFAX. *Crown* 8*vo.* 3*s.* 6*d.*

Robinson.—STUDIES IN THE CHARACTER OF CHRIST. By the Rev. C. H. ROBINSON, M.A., Canon Missioner of Ripon; Reader in Hausa in the University of Cambridge.

Romanes.—THOUGHTS ON THE COLLECTS FOR THE TRINITY SEASON. By ETHEL ROMANES, Author of 'The Life and Letters of George John Romanes.' With a Preface by the Right Rev. the BISHOP OF STEPNEY. 18*mo.* 2*s.* 6*d*; *gilt edges.* 3*s.* 6*d.*

Sanday.—Works by W. SANDAY, D.D., Margaret Professor of Divinity and Canon of Christ Church, Oxford.

THE CONCEPTION OF PRIESTHOOD IN THE EARLY CHURCH AND IN THE CHURCH OF ENGLAND: Four Sermons. *Crown* 8*vo.* 3*s.* 6*d.*

INSPIRATION: Eight Lectures on the Early History and Origin of the Doctrine of Biblical Inspiration. Being the Bampton Lectures for 1893. *New and Cheaper Edition, with New Preface.* 8*vo.* 7*s.* 6*d.*

Scudamore.—STEPS TO THE ALTAR: a Manual of Devotion for the Blessed Eucharist. By the Rev. W. E. SCUDAMORE, M.A. *Royal 32mo.* 1*s.*

On toned paper, with red rubrics, 2*s: The same, with Collects, Epistles, and Gospels,* 2*s.* 6*d*; *Demy* 18*mo. cloth,* 1*s*; *Demy* 18*mo, cloth, large type,* 1*s.* 3*d*; *Imperial* 32*mo. limp cloth,* 6*d.*

Simpson.—Works by the Rev. W. J. SPARROW SIMPSON, M.A., Vicar of St. Mark's, Regent's Park.

THE CHURCH AND THE BIBLE. *Crown* 8*vo.* 3*s.* 6*d.*

THE CLAIMS OF JESUS CHRIST: Lent Lectures. *Crown* 8*vo.* 3*s.*

MEMOIR OF THE REV. W. SPARROW SIMPSON, D.D., Sub-Dean of St. Paul's Cathedral. With Portrait and other Illustrations. *Crown* 8*vo.* 4*s.* 6*d.*

Strange.—INSTRUCTIONS ON THE REVELATION OF ST. JOHN THE DIVINE: Being an attempt to make this book more intelligible to the ordinary reader and so to encourage the study of it. By Rev. CRESSWELL STRANGE, M.A., Vicar of Edgbaston, and Honorary Canon of Worcester. *Crown* 8*vo.* 6*s.*

Strong.—Works by THOMAS B. STRONG, B.D., Student of Christ Church, Oxford, and Examining Chaplain to the Lord Bishop of Durham.

CHRISTIAN ETHICS: being the Bampton Lectures for 1895. 8*vo.* 7*s.* 6*d.*

THE DOCTRINE OF THE REAL PRESENCE. *Crown* 8*vo.* 3*s.*

Tee.—THE SANCTUARY OF SUFFERING. By ELEANOR TEE, Author of 'This Everyday Life,' etc. With a Preface by the Rev. J. P. F. DAVIDSON, M.A., Vicar of St. Matthias', Earl's Court; President of the 'Guild of All Souls.' *Crown* 8*vo.* 7*s.* 6*d.*

Williams.—Works by the Rev. ISAAC WILLIAMS, B.D.

A DEVOTIONAL COMMENTARY ON THE GOSPEL NARRATIVE. *Eight Vols. Crown* 8*vo.* 5*s. each.*

THOUGHTS ON THE STUDY OF THE HOLY GOSPELS.
A HARMONY OF THE FOUR EVANGELISTS.
OUR LORD'S NATIVITY.
OUR LORD'S MINISTRY (Second Year).
OUR LORD'S MINISTRY (Third Year).
THE HOLY WEEK.
OUR LORD'S PASSION.
OUR LORD'S RESURRECTION.

FEMALE CHARACTERS OF HOLY SCRIPTURE. A Series of Sermons. *Crown* 8*vo.* 5*s.*

THE CHARACTERS OF THE OLD TESTAMENT. *Crown* 8*vo.* 5*s.*

THE APOCALYPSE. With Notes and Reflections. *Crown* 8*vo.* 5*s.*

SERMONS ON THE EPISTLES AND GOSPELS FOR THE SUNDAYS AND HOLY DAYS. *Two Vols. Crown* 8*vo.* 5*s. each.*

PLAIN SERMONS ON CATECHISM. *Two Vols. Cr.* 8*vo.* 5*s. each.*

Wilson.—THOUGHTS ON CONFIRMATION. By Rev. R. J. WILSON, D.D., late Warden of Keble College. 16*mo.* 1*s.* 6*d.*

Wirgman.—Works by A. THEODORE WIRGMAN, B.D., D.C.L., Vice-Provost of St. Mary's Collegiate Church, Port Elizabeth, South Africa.

THE DOCTRINE OF CONFIRMATION. *Crown 8vo. 7s. 6d.*

THE CONSTITUTIONAL AUTHORITY OF BISHOPS IN THE CATHOLIC CHURCH. Illustrated by the History and Canon Law of the Undivided Church from the Apostolic Age to the Council of Chalcedon, A.D. 451. *Crown 8vo. 6s.*

Wordsworth.—Works by CHRISTOPHER WORDSWORTH, D.D., sometime Bishop of Lincoln.

THE HOLY BIBLE (the Old Testament). With Notes, Introductions, and Index. *Imperial 8vo.*

Vol. I. THE PENTATEUCH. 25*s.* Vol. II. JOSHUA TO SAMUEL. 15*s.* Vol. III. KINGS to ESTHER. 15*s.* Vol. IV. JOB TO SONG OF SOLOMON. 25*s.* Vol. V. ISAIAH TO EZEKIEL. 25*s.* Vol. VI. DANIEL, MINOR PROPHETS, and Index. 15*s.*

Also supplied in 12 Parts. Sold separately.

THE NEW TESTAMENT, in the Original Greek. With Notes, Introductions, and Indices. *Imperial 8vo.*

Vol. I. GOSPELS AND ACTS OF THE APOSTLES. 23*s.* Vol. II. EPISTLES, APOCALYPSE, and Indices. 37*s.*

Also supplied in 4 Parts. Sold separately.

A CHURCH HISTORY TO A.D. 451. *Four Vols. Crown 8vo.*

Vol. I. TO THE COUNCIL OF NICÆA, A.D. 325. 8*s.* 6*d.* Vol. II. FROM THE COUNCIL OF NICÆA TO THAT OF CONSTANTINOPLE. 6*s.* Vol. III. CONTINUATION. 6*s.* Vol. IV. CONCLUSION, TO THE COUNCIL OF CHALCEDON, A.D. 451. 6*s.*

THEOPHILUS ANGLICANUS: a Manual of Instruction on the Church and the Anglican Branch of it. *12mo. 2s. 6d.*

ELEMENTS OF INSTRUCTION ON THE CHURCH. *16mo. 1s. cloth. 6d. sewed.*

THE HOLY YEAR: Original Hymns. *16mo. 2s. 6d. and 1s. Limp, 6d.*

,, ,, With Music. Edited by W. H. MONK. *Square 8vo. 4s. 6d.*

ON THE INTERMEDIATE STATE OF THE SOUL AFTER DEATH. *32mo. 1s.*

Wordsworth.—Works by JOHN WORDSWORTH, D.D., Lord Bishop of Salisbury.

THE EPISCOPATE OF CHARLES WORDSWORTH, D.D., D.C.L., Bishop of St. Andrews. With Two Portraits. *8vo. 15s.*

THE HOLY COMMUNION: Four Visitation Addresses. 1891. *Crown 8vo. 3s. 6d.*

THE ONE RELIGION: Truth, Holiness, and Peace desired by the Nations, and revealed by Jesus Christ. Eight Lectures delivered before the University of Oxford in 1881. *Second Edition. Crown 8vo. 7s. 6d.*

UNIVERSITY SERMONS ON GOSPEL SUBJECTS. *Sm. 8vo. 2s. 6d.*

PRAYERS FOR USE IN COLLEGE. *16mo. 1s.*

10,000/1/1900.

49/12

Printed by T. and A. CONSTABLE, Printers to Her Majesty,
at the Edinburgh University Press.

29599 265.5
Wardell. Yerbury, Rev. O. P. W21
Marriage addresses and Marriage hymns.
1901 Dr. 1901

29599
265.5
W21